THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—*The Voice of the Silence*

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THE POWER OF PHILOSOPHY

Life is essentially synthetic and therefore no problem can be solved if it is isolated and viewed as a unique phenomenon. The consideration of particulars must play its part in the study of any one aspect of Nature or of man, but we must not lose sight of universals. Men of science are suffering to-day from over-specialisation, the dangers of which are beginning to be recognised. We have fallen into the dire heresy of separateness to the extent of dividing every department of life from Life itself and in so doing we have disintegrated our own consciousness.

A specialist in any field of human endeavour is apt to narrow his vision in his attempt to focus it exclusively on one sphere. "I am interested only in politics", says the politician. "I do not read philosophy or even fiction unless it brings in some political issue."

This attitude is all too prevalent among politicians and party leaders. But the man imprisoned in the narrow groove of politics has neither breadth of vision nor depth of insight. Like an engine confined to its special track his consciousness travels backwards and forwards on the same line, exercising itself only along that limited route. Inevitably his vision becomes short-sighted and superficial and ultimately he fails in his very aim as a politician.

What is the remedy? In the words of a great emperor who cannot be accused of having lived in the ivory-tower of his utopian idealism :—

"Constantly regard the universe as one living being having one substance and one soul; observe how all things act with one movement; and how all things are the co-operating cause of all things which exist; observe too the continuous spinning of the thread and the contexture of the web."

Thus Marcus Aurelius Antoninus, whose advice politicians and social reformers would do well to heed. The Universe is one living being; all substance is one; all energy is one. This identity of Spirit and Matter, the two inseparable aspects of the One Life, makes all beings and creatures, all forms and phenomena related to each other. Similarly the law of causation, under which every effect springs from its legitimate root, operates everywhere, drawing a living pattern to which each

aspect of life contributes.

True philosophy does not divorce metaphysical study from active work. Metaphysics may not seem directly related to political activity, and may appear to the politician abstract and remote, yet metaphysics alone can give him the necessary detachment to judge impartially and can bring to him the light of universal principles to evaluate particular problems.

How can a man without calmness see clearly ? And how can the politician retain calmness if, plunged in the heat of the battle, he fails to withdraw into the cool realm of true philosophy ?

The man of action more than any other needs to retire daily from the field of battle for quiet meditation. Such meditation, away from his action-problems, will enable him to gather the force of thought, will and imagination which are essential for the successful achievement of his ends.

Each one, no matter what his field of active endeavour, no matter what his job in life, if he would be *really practical* should practise meditation. Every morning he should determine the righteousness of his motives and seek inner direction ere plunging into the routine of his duties, lest in the fever and the hurry of objective life he forget his true direction and injure his public work.

Especially is this essential for the politician and the public leader, whose blood is apt to become heated and to run too fast !

The need for philosophy in cultivating coolness and tranquillity of mind and feelings was well recognised by our ancient forefathers. Hence old legislative codes such as *Manava-Dharma-Shastra* begin with details of cosmology, to the puzzlement of modern readers ! But the ancient lawgivers and social reformers were true practical philosophers who aimed at the building of a State and a social order in conformity with the Unity and the Harmony of Nature.

Such great men as Confucius in China and Plato in Greece set model lessons for legislators and administrators, as food for daily meditation. Our modern political leaders, viceroys and governors and ministers and our civil servants as well, all need to go back to the ancient principle of finding moral and spiritual nourishment in the practice of contemplation.

Let them not merely read but study such books as C. Rajagopalachari's selections from *The Second Book of Kural*, the old Tamil Code for Princes, Statesmen and Men of Affairs, and reflect upon such practical aphorisms as this :—

" There is no bigger fool than the man who has studied and acquired much knowledge and also preaches to others, but who does not govern himself." (Chapter 84)

And again :—

" To seek to further the welfare of the State by enriching it through fraud and falsehood is like storing water in an unburnt mud pot and hoping to preserve it." (Chapter 66)

And again :—

" Avoid at all times action that is not in accordance with moral law. . . .Success achieved without minding the prohibitions of the moral law brings grief in the wake of achievement." (Chapter 66)

" Efficiency essentially consists in strength of mind ; other things come thereafter." (Chapter 67)

Or again, let them consider Confucius' definition of government :—

" Government is rectification. When the ruler does right, all men will imitate his self-control."

And remember these other precepts which the wise Confucius gave :—

"When right principles prevail in the empire, there will be no controversies among the common people."

"To centralise wealth is to disperse the people; to distribute wealth is to collect the people."

Most educated politicians have at least read once translations of these ancient works, but such books need to be made daily companions. They provide the moral and philosophical basis needed for successful and righteous politico-social reforms in exactly the same way as the old law-codes provide the model for new legislation.

Let us not despise the ancients. Let rather their wisdom inspire us to combine study of philosophy and practice of meditation with skill in action and devotion to work.

December 14th, 1939.

Since the above was written the fifteenth session of the Indian Philosophical Congress has been held at the Osmania University in Hyderabad. It was declared open on the morning of the 19th of December by the Rt. Hon. Sir Akbar Hydari, with Nawab Mahdiyarjung Bahadur as Chairman of the Reception Committee and Professor M. Hirayanna as President. Sir Akbar's views support our contention. In the course of his address he stated :—

"Just as architecture is harmony in brick and mortar, music in sound, painting in colour, so is philosophy harmony in thought and mysticism harmony in life."

To him, mysticism had always appeared as "vital" philosophy.

"To the administrator in India, inheriting as he does as an Indian, the traditions of diverse philosophies, Hindu, Muslim and others, this 'vital' philosophy has an immeasurable value."

For :

"appreciation of mysticism and philosophy may bring a greater realization of unity, in the midst of what is only an apparent conflict, and of the true basis of such concepts as Equity and Justice. It may lend that poise to his judgment which may otherwise be found wanting."

The same note was further stressed by Nawab Mahdiyarjung Bahadur when he described philosophy as "one of the most concrete of all sciences, since it took preëminently a synthetic view of things".

Professor Hirayanna showed what the exemplification of the synthetic view demands—disinterested service motivated by all-comprehensive love.

It is precisely in the reiteration of such eminently practical spiritual truths that lies the duty of philosophical Congresses wherever they may be held. Men of thought may profitably discuss abstruse subjects, but they have a solemn duty to consider immediate problems of a social nature. Let them shed the light of dispassionate reflection upon the affairs and events which sway the lives of humankind.

December 30th, 1939.

WHERE DOES THE ARYAN PATH LEAD?

[V. Subrahmanya Iyer is a Sanskrit scholar well known for the depth of his philosophical insight. The Subrahmanya Iyer Foundation of the British Institute of Philosophy has as its object to promote the study of "Ultimate Truth". In this article our esteemed contributor explains that the goal of the Aryan Path is the realization of that ultimate Truth.—ED.]

Which people were originally classed as "Aryan" and what the word "Arya" originally meant may still be a matter of doubt. But that the term "Arya" means *noble* and that the Aryans were one of the most cultured races of the past is borne out by historical evidence. And "Path" here may mean their temporal, spiritual or any of their other courses in life. Under temporal may be included all that they did to preserve themselves and to make their life happy *in this world,* a division which comprehends their arts and their sciences. Under spiritual may be included all the satisfaction they sought in their beliefs in God, soul, heaven or other states after death, as well as what they did in this world to attain some spiritual end. Or, thirdly, their path may imply some of their efforts to gain a rational knowledge of the "truth" in regard to all existence: for there is ample evidence of their having made such attempts. The two former courses are common to all human races. It is this third feature that distinguishes them from the rest to which we shall here confine ourselves.

One may ask: "Of what value is this 'truth'?" The Aryan answer is: Truth means the attainment, *finally* and *in this world,* of the highest good, not of any individual, group, or race of men, but of all beings. To the Western cultured mind this looks like religion or mysticism, which lies outside the pale of reason and relies on mere faith or vision and ecstasy, suited to men's varying temperaments and tastes. But the Aryan points out that his "truth" is purely *rational,* and no less certain than the most certain of Western scientific facts.

But this even the cultured in the West do not know.

Next, what does the Indian Aryan *find* truth to be? The truth of life or existence differs in certain respects from truth in mathematics or science, history or law, religion or mystic experience. The Indian first tried to ascertain the meaning of truth as a *common factor* of all the truths known and then proceeded to get at the truth of *all* experience or knowledge by purely *rational* methods and, what is more, he applied the best of the known tests for *verification.* The conclusion that he arrived at is put by him thus: "This when known, everything (in existence) becomes known" and "this when attained everything is attained". And let it not be forgotten that this goal is reached "in this world", "in this life", and not after death.

It is not the object of this paper to go into any of the details of this subject, for they cannot interest any one unless he or she is possessed of the unshakable determination to get at Truth, *at all costs.* The immense majority want only some satisfaction in life suited to their tastes and temperaments which they can find without all this trouble. We may, however, glance here at the qualifications required for a seeker of this Truth.

The first of them is the capacity to

doubt whether what one "knows" is truth and to *test* one's own knowledge on the most *rational* lines. The Indian Aryan definitely warns us against the *universal* human failing that makes every one think, "I know, I know", without caring to test the validity of what he knows.

The next qualification is the ability to have recourse to what the most rational of Western scientists denote by the terms "depersonalization" or "self-elimination". The Western thinkers confine this principle only to their own particular fields of enquiry, whereas the Indian Aryan applies it to the *whole of life*. He calls the self the "Ego", and dreads it as he dreads the "deadly black serpent", as he indeed describes it. While the Western thinker fully realizes the impracticability of attaining any rational truth so long as the self rules the mind, the Indian Aryan finds it *utterly impossible* to get even at the meaning of Truth, so long as there exists the least shadow of the "ego". The Western philosopher says that "Truth is on a curve whose asymptote our spirit follows eternally". In other words, "there is no perfect truth", as another author puts it. The Indian Aryan asserts with all the rationality that human beings possess that "there is nothing else so certain, so well known, and quite so near." For it is in India that the seeker knows what it is to eliminate the self completely.

The third qualification is this. "Unless one has turned away from vice and has all his senses under control" one cannot attain this truth. This is put somewhat mildly by the truth-seekers of the West thus: "The seeker after truth must himself be truthful, truthful with the truthfulness of Nature, which is far more imperious, far more exacting than that which men sometimes call truthfulness."

This truth is to be attained in the broadest daylight before the whole world. It tolerates no secrecy. It seeks not caves and mountain tops nor cushions and cots, nor company exclusive of the opposite sex. It needs no controlling of breath nor uttering of mystic words. It is to be realised in this world, *while* in the midst of life's most unpleasant buffetings. The *greatest of Western minds* have seen all this, and still they have not developed that "fanaticism for veracity", as they themselves describe it, which is so *indispensable*.

Had they done so, they would have been far ahead of the Indian Aryans in this respect also and would never have allowed their brethren to indulge in the deluge of blood that so horrifies the world outside.

Such then is the significance of the Aryan Path of the Aryans of India. Probably Nature or God has helped them to survive the struggle for existence till now only in the interests of mankind, *i.e.*, of Truth, for they alone, of all peoples on this planet, appear to have kept alive, even until our own day, this knowledge of Truth.

It will be obvious from the qualifications already mentioned that treading this path is no easy matter. The traveller must indeed pay a heavy price for his journey. But assuming that he is willing to pay such a price, even then it is not enough. Something more still is required of him. For the Aryan Path, as the highest approach to truth, is preëminently a philosophical one. It involves the fullest use of intellectual faculties, the keenest exercise of reasoning powers and the utmost intensity of

concentrative thought. The mere willingness to place such offerings upon the altar of truth is not sufficient ; they must already be in one's possession before they can be offered. This means either that they must be part and parcel of one's inborn character or that one is willing to devote several years, if necessary, to their development should they be lacking. In short, unintellectual and unreflective people cannot travel the Aryan Path. For them the consolations of Aryan or other *religion* or the comforts of Aryan or other *mysticism* will usually suffice.

The French Revolution is supposed to have inaugurated an Age of Reason. Although it would appear that mankind may have to pass through many more such revolutions before the full growth of reason is discernible, we may at least flatter ourselves that, compared to the pre-scientific modern era, our own epoch has certainly witnessed a wonderful diffusion of popular education plus an advancement of verified knowledge which must surely have resulted, to some extent, in an expansion of man's mental capacity. This being so, it means that the people of the twentieth century may be more ready to entertain the invitation of India to travel the Aryan Path than those of former centuries. What encourages us still more to play with such hopes is that the recent revolutionary findings of Western scientists tend to confirm and support the conclusions arrived at by the Aryan sages thousands of years before the first laboratory was built. Therefore a collaborated effort between the best minds of the East and the West to solve the problem of truth may now (for the first time in history) become a definite possibility and one which bears promise of the utmost benefit to every one. For the discovery of this truth will infallibly lead to the discovery of its corollary, that the welfare of all men, irrespective of the colour of their skin or the creed of their faith, or the nationality of their fathers, is inextricably bound together. Philosophy may then succeed in restoring higher ethical motives for life where *religion has begun to fail most deplorably in so many parts of the world.*

Is this but an impossible dream ? Those who will take the trouble to pursue the Aryan Path will find that it is not only perfectly possible, but that it represents the only dream that can ever materialize on this benighted earth of ours. Years or centuries may have to pass before history witnesses the happy day of such materialization, which will not be witnessed by mankind without the prior experimental exhaustion of all other outlooks on life. To learn by erring and by suffering is the surest path to Truth.

V. SUBRAHMANYA IYER

A democracy could not be built out of slaves. Their educational institutions should produce free men and not robots. Liberalism, when it opposed totalitarianism, was essentially sound. Its faith in democracy must result in thirst for a new order based on economic justice and progressive enlargement of responsible life.

—SIR S. RADHAKRISHNAN.

PHILOSOPHY—REAL AND IDEAL

[Paul E. Johnson, Dean of Morningside College, Sioux City, Iowa, U.S.A., where he is Professor of Philosophy, deals in this article with some aspects of the subject treated in our Editorial and calls upon us "to idealize every real and to realize every ideal".—ED.]

Philosophy is everybody's business. We have our specialists in philosophy, to be sure. There are the vocabulary and the procedure of technical philosophical investigation, known only to the initiated. There are the learned papers and monumental volumes addressed to the erudite. But in the popular sense, every one has a philosophy of some fundamental views that underlie all his attitudes and decisions. Every one who lifts his eyes unto the hills or who wonders about his destiny in the total order of things reaches after philosophy. We stumble upon it in unexpected places, we meet it at every turn in human experience, we find it ever stirring life into an eager quest for meanings. This blithe spirit is not to be hidden under a bushel of academic dust or confined to stern bindings and sombre tomes. We are philosophical when widest awake, when most alert to the significance of common events, most responsive to beckoning gleams of light. Wherever two or three are gathered together in the market place or along the back fence, wherever a little child stands apart musing with wondering eye, wherever doubt sinks its "thorn in the side of complacency", wherever oppressive sorrow or exuberant joy presses for an answer: there is philosophy.

The true character of philosophy is revealed better in its name than in all the controversies about it. The *philosopher* is literally the "lover of wisdom". Not every one that crieth "Philosophy" shall enter the kingdom of wisdom. For not every one is equally in love with and devoted to the truth. And the love is prerequisite to the wisdom. So it has been the dignity of Socrates and all truly centred philosophers not to claim wisdom but to profess their unswerving love for it. Love is more than a shiver along the spine, it is more than wishing for the next experience to come along. Love of beauty, goodness, or truth is absolute devotion to attainment at any cost, the irrevocable and unfaltering determination to fulfil the whole measure of love's demand. Love may come to all, but not every one is a lover in the full sense of the word. So philosophy is everybody's business, even though every one may not be a philosopher. You meet philosophy in so far as you become aware of meanings at all. It is your business therefore to be as intelligent as possible. It is your obligation to appreciate and to understand as much as you can of your destiny in order to be fully alive.

William Ernest Hocking, in his delightful book *Types of Philosophy* (Scribner's, 1929), suggests that by a man's philosophy we mean simply "the sum of his beliefs". These beliefs that we take as philosophical are favourable to action, the convictions a man lives by. But to philosophize is more than to hold one's opinions with dogged determination. The majority of our beliefs come on the wings of hearsay, are accepted on authority and are defended with vigorous prejudice. A set of prejudices and

uncritical assumptions constitutes only a naïve and an immature philosophy, as the child is father to the man, raw material for later development, yet hardly recognizable as such. The business of philosophy is to examine these raw beliefs : to question, inquire, criticize and revise them in the light of more reasonable experience. The disturbing note about a growing philosophy is that it requires you to be your own authority : to investigate, meditate and discover for yourself the larger perspective that "sees life steadily and sees it whole". Devotion to truth is more heroic than comfortable. Truth giveth his beloved not sleep, but forced marches into the unknown ; not peace but a sword. The critical spirit is an acid. A little learning is a dangerous thing, and great learning must ever take greater risks. The honest search for truth cleaves orthodoxies and strikes often deep into cherished creeds. Wisdom tries her lovers till they prove the strength of their devotion.

With this stern demand laid upon every earnest truth-seeker, the philosophic scene is inevitably set for conflict. Where issues are open events, every line and form of pursuit is invited. Where independent investigation and judgment are required, every possible alternative will be tried. So the history of philosophy is a maze of contradictions and controversies. Do any two philosophers agree ? Woe unto the scribe who waits upon philosophy to tell him what to believe, for no sign shall be given. You may learn from philosophy how to think but never what to think. Like the Sphinx, philosophy will teach you to answer your own questions. Her disagreements are her greatest contribution to the unwearied search for truth. This is a hard saying for a generation nurtured in homes and in schools that censure contradiction as a cardinal sin. But until a generation learns to contradict its elders, progress is suppressed. Reform is blocked as long as we are too polite to disagree. It is the glory of philosophy to invite disagreements and to promote eager controversies.

Even so, philosophy is far from producing total disagreement. Nearly all philosophers agree on some points : many philosophers unite on most points. All is not confusion. Philosophic disputation is not a universal panic, but a calm discipline in mutual understanding, an agreeable fellowship of kindred minds in search of wider comprehension. Philosophic extremities may be as wide as the range of possibilities, but they tend to converge on the common ground of probability. There are natural affinities and alignments among philosophers that bring their views together into larger agreements and groupings. Within each type there are shades of variant interpretations, yet by and large philosophy arranges itself into broad patterns. Two of these philosophical patterns are so broad as virtually to divide the field between them. In every age men's beliefs have gathered about two opposing interpretations : philosophies real and ideal.

The realistic bent is evident in literature, art, science, religion, politics and moral conduct. Its prime motive is a passion for honesty, a determination to crush deception and to have nothing but the truth. In literature and in art, realism is impatient of any veneer of false appearance, suspicious of any cobweb of illusion. We are to have the actual face, warts and all ; we are to strip off

every inviting glamour and uncover the seamy side of whatever is. We need not wander far to find this passion for the real in contemporary writing. It swaggers in the rôle of the "debunker" who is out to puncture every bubble of cherished pride; it slashes right and left in the iconoclastic biographies that flay every popular idol; it stalks in the despairing and ruthless cult of disillusion that holds attention on stage and page. In science the realist seeks the facts as impartially and disinterestedly as his personal equation will allow. In religion the realist may ignore God and devote his energy to serving man. In politics he wants no sentimental Utopias, but plain politics and concrete programmes that maintain the *status quo*. In moral conduct the realist is expediently interested in the practical consequences of immediate utility. Afraid of nothing but delusion, realism prepares in advance against disappointment by holding its position upon a "firm foundation of unyielding despair".

The idealistic bent is likewise evident in various vivid ways. Its prime motive is courageous adventure, indomitable determination to explore the full possibilities in every situation. In literature and art idealism is sensitive to delicate blooms of loveliness, quick to appreciate the fragile radiance of heavenly visions, ready to discern deeper implications than a casual eye may see. Disillusion is itself the worst illusion, for it robs life of its inherent meaning and distorts the rich content of experience by spilling out the best flavour and mistaking the bitter dregs for the whole taste of living. It is a pathetic fallacy to suppose that bad news is truer than good news, or that barren experiences are more real than abundant ones. The truth is more, not less, than our grasp; the real is larger, not smaller, than the measure of man's mind. No portrayal is adequate that describes mere facts from which has been extracted every trace of value. The truth itself is a fact of value, and reality is to be won by appreciation rather than by depreciation. The very honesty of the realist makes him an idealist; for every honest man (as E. S. Brightman says) is an idealist, in so far as he is true to the ideal of honesty. So in science it is the man who holds firmly to his scientific ideals who is trustworthy in his conclusions. In religion it is uncompromising devotion to the absolute ideal that reaches the ultimate reality, God. In politics it is the progressive idealist who is willing to take the risk of daring reform. In moral conduct it is faithful loyalty to the ideal that holds character steady and outweighs petty calculations of expediency. Afraid of nothing but cowardice the idealist laughs at the spectre of illusion and freely takes the risk of disappointment and error in the hope of finding something better than a neutral claim to mere existence.

There is something elemental in both these philosophies. Who has not been stirred by the ideal and persuaded by the real? Neither view is alien to our human nature; both in a sense are native to our normal impulses. And there is much to learn from each. The real is corrective, sobering, restraining vagrant fancy and holding it in check. The ideal is creative, dynamic, challenging to larger visions and a more heroic advance. We may have conscious leanings towards one or the other as a permanent character-set, such as William James liked to call "tough-minded" and "tender-minded". But to follow one extreme to the total exclusion of the other

is to sacrifice a balanced view to a lopsided, misshapen philosophy. The denial of either ideal or real is a betrayal of mental perspective and a defeat of practical effectiveness.

The real needs the ideal, even as the ideal needs the real. It might seem an easy conclusion to resolve every conflict by means of a genial inclusiveness that takes in all differences. But no conflict is easy of solution, and the union of real and ideal is far from simple. It is not compromise we desire, for compromise is neither a victory nor a solution but only an *impasse*. When the vibrations of conflict come to rest in final hesitation at some medial point, the energy of both extremes is simply lost in futile equilibrium without any power except resistance to further action. Such a state is no less than paralysis where victory is swallowed up in death. The creative synthesis that mingles the contribution of each extreme in a higher unity of effective power is the only conclusion that promises a true solution to any conflict. What we need to fulfil our philosophic and practical demands is a productive duality that actually transforms the real into the ideal and the ideal into the real.

In the concrete this means that we are called upon to idealize every real and to realize every ideal. By this path we have come upon our great scientific discoveries : first projecting the daring hypothesis (as, for example, the Einstein theory of relativity) which is at that point a tremendous adventure into the ideal ; then establishing its reality by a number of crucial experiments. By this path have come our great artistic conceptions and our prophetic insights into æsthetic and religious creations; idealizing the not yet visible and then bringing it into real embodiment in the fullness of time. By this path men have won political reform and social progress ; throwing out breathtaking ideals of a better country, and building those dreams into historical reality in the human order. By this path have come all notable changes in human nature ; wherever an individual holds aloft the flaming torch of a commanding ideal and in its light advances to higher and greater achievement. There is no short cut to a great philosophy. Beliefs worth living by are won only in a thoroughgoing transformation of the real into the ideal and of the ideal into the real.

PAUL E. JOHNSON

Take our economic and our political problems. We have collected a vast amount of knowledge and statistics concerning them. This is fine. But unless this knowledge is united with wisdom it will not serve us. It must be interpreted and in the interpretation philosophy plays its part....

The problem of philosophy to-day, as I see it, is to give human control to physical force for human ends.

—JOHN DEWEY (*New York Times Magazine*, 15th October, 1939)

ON THE SHIA-SUNNI CONTROVERSY

[In our issue of last September **Faiz B. Tyabji** reviewed *History of the Arabs* by Professor Hitti. In response to the enquiry this review elicited from the author, Faiz B. Tyabji contributes the following article. He has held high judicial posts in India and is a recognised authority on Muslim law.—ED.]

Some time ago I had the privilege of contributing to the pages of this monthly a review of Professor Hitti's valuable work, *History of the Arabs*. While I gave prominence in my review to the striking merits of that book, to the conciseness and the thoroughness with which the vast subject is presented within a very small compass, I also took the liberty of indicating that some of the judgments seemed to pay insufficient attention to the point of view of the minorities, or of those who had not succeeded in their great battles. It has been suggested to me that I should express myself in greater detail and with more definite reference to particular passages in which, if my views are sound, improvements could be made, and I am invited to make clear the exact alterations that are implied in my criticism.

Before deciding upon the response that I should make to this courteous invitation, I cannot help reflecting that even the severest requirements of ethics do not insist on any one making an unnecessary display of his own shortcomings, particularly in the way of making exposures of ignorance : on the contrary, *Sartor Resartus* insists that mental nudities should be decently covered over. Moreover, in the present instance surely the discreetest course would be to say that any detailed criticism would be out of place in such an article as this, and then, availing myself of the privilege of an amateur, to decline to cross swords with real students of Islamic history. But in spite of claiming to possess and desiring to exercise the discretion which has been pronounced to be the better part of valour, I feel constrained not to evade the issue absolutely but to say that what I wrote in the review was not bare random thoughts, to endeavour to explain their origin, and in that manner to fix my gaze upon the Hague Tribunal rather than upon the munition factories ; and if possible to make Professor Hitti not only the tribunal but my own advocate.

Having had occasion to write a treatise on Muslim law, I have had to deal with the Muslim law of inheritance. I did so first in 1910. While I was giving an exposition of it, I was struck by what seemed to be and what was apparently accepted by those few authors who had so far given to it any thought at all as fundamental differences in principle between the Shia and Sunni systems of the law of inheritance. This seemed remarkable in view of the fact that both systems are based on a few verses of the *Quran*. The original text-writers were expositors either of the Sunni or of the Shia law. They never (to my knowledge) had occasion to compare the two systems. When I went more carefully into the question, I found that apparently slight divergences in the fundamental principles had led to the entirely different results with which we are familiar ; so that we find that a daughter under Hanafi law will inherit only half of the estate, the rest going to the most distant agnatic male in preference to her,

whereas under Shia law the daughter takes the whole estate even against a brother or a grandson. Again, a daughter's son would be sole heir under Shia law, but would be entirely excluded under Sunni law by a nephew or the remotest male agnate. The clue seems to be that the Hanafis take the Quranic alterations of the pre-Islamic customs literally, whereas the Shias take them as illustrations of underlying principles. The former let the substratum of the customary law stand unaltered except to the extent to which it is definitely altered by express provisions of the *Quran*. The latter take each instance mentioned in the *Quran* not only as speaking for itself but as indicating the widest possible principles.

This seemed a matter with immense implications. It is almost inconceivable that any Muslim thinker should have dared to enlarge upon the teachings of the Prophet and consciously to introduce his own ideas therein, still less to pass off a new theory as the Prophet's teaching. Besides, there does not appear to have been any person having anything like the originality and the power of mind needed to conceive out of his own mind the principles to which I refer and to evolve them into a complete system. After long and continuous thought on the subject, no more plausible explanation has presented itself to me than that the Prophet spoke of his larger, deeper principles and discussed them with his son-in-law Ali, who absorbed and transmitted them to Jafar-us-sadiq, the great Shia faqih. Unless these principles can be attributed to the Prophet's own initiative, it is difficult to find any person of such marvellous gifts as to be able to evolve the wonderfully complete and logical system that is known as the Shia law of inheritance.

Shifting for a moment the venue, it may be confidently asserted that the Shia-Sunni controversy is itself of comparatively late origin. It is difficult to believe that Umar and Ali were personal enemies, or that Ali felt aggrieved at not being selected over the heads of men so senior to himself as Umar and Abu Bakr. In India most cultured Muslims decline to call themselves Sunnis or Shias. Few can withhold unstinted admiration from all that Islam owes to Umar. I have a fervent faith and hope that as the history of Islamic thought and religion is studied more carefully the differences between Sunnis and Shias will tend to disappear.

It would be a great advantage, to Muslims in particular, if students of Muslim history of the status of Professor Hitti would examine from two or three points of view the junctures at which the Sunnis and the Shias came into collision.

(1) Whether the prevalent typical Sunni and Shia views are the aftergrowths or even the deliberate distortions *in malum detorquens* of later generations, when dynastic needs required or fanaticism fomented the building up or the creation of fundamental differences and the tracing of them back to the earliest times, whereas in fact there were in early times no differences at all or only differences of a minute, unimportant and not unfriendly kind.

(2) Secondly, whether throughout the generations certain striking characteristics—starting with slow beginnings—mark the Sunni and Shia views respectively in reference to history, men and crises.

(3) Whether some of the movements which have been summarily styled heretical and ruthlessly suppressed are not

based on deep spiritual yearnings, often derived from the echoes of such traditions?

The view may possibly seem not unworthy of adoption that as a rule the more robust and the more political minded men of action are to be found amongst the followers of the Sunni creed. There is, for example, no part of the creed generally attributed to Islam of which Muslims as a body are more proud than the adoption of the principle of election rather than that of heredity in the choice of a successor on the death of the Prophet; and yet the Shia creed is inimical to some of the implications of election. So far as politics are concerned, many Muslims fear in their hearts that such political geniuses as Muviyah were at bottom hardly Muslims. To such men the adoption of Islam must have been a matter purely of political expediency.

The good characteristics of the Shias on the other hand may perhaps include a more thoughtful spiritual-mindedness; a slighter regard for the good things of this world, a tendency towards asceticism.

My criticism of the extremely able work of which I have been speaking—for which all Muslims must be under deep obligation to the author—was based on the notions that I have endeavoured to explain. I trace my criticism to ideas derived from legal texts. To make my ideas clear, I shall say a few words before I close this article about the legal texts. These observations will also to some extent justify the weight I give to indications contained in the legal texts.

What is needed is that the indications furnished by the legal texts should be discussed and pronounced upon by scholars of the standing of the author of this *History*, who possess both knowledge and the ability to obtain knowledge, and who have the background of knowledge extending over wide fields which is the necessary equipment of the historian, but which lawyers are seldom able to amass. To this must in some cases be added the extremely important circumstance that no hereditary bias one way or the other can be attributed to them. The problems have in fact to be conjured up by such historians. So far many real problems have often gone by unheeded. The fact that they may not have struck historians so far does not make all that underlies them less important.

In spite of the profound respect for the author that must arise in the mind of every reader of the work under review, doubts do arise that not sufficient attention has been vouchsafed to such and similar considerations, and that too often the majority views have been accepted. The views of the majority are naturally most in evidence. They are presented with the greatest reasonableness and are occasionally endowed with some approach to generosity and large-mindedness. These circumstances may tend to give them more than due weight. The winners can be generous. The losers would at times appear almost ridiculous if they pretended to be generous.

Could it not be considered in the light of all the evidence before the historian whether anything could be gained in the way of an improved understanding of human characters and events, if characters and events were occasionally orientated with the conception that there was a spiritual substratum in the Prophet's character and that his teachings often went beyond average conceptions and intelligence? The underlying spi-

rituality is apt to be entirely overlooked —curiously enough even by many historians of the present day. Is it not possible that this spirituality was absorbed in a great degree by Ali as well as by several of those who are now considered as having been opposed to Ali? Were not such ideas transmitted by tradition? Have they not to be kept in mind when many of the minor dynasties and the less important characters in history are being described?

The presentation in this work of the characters of the Prophet and of Ali is full of insight. But several of the judgments on the Shia and minority characters seem—if it is not too bold to venture to say so—formed on the surface and one-sided presentation of their opponents. Some of the sporadic risings and some apparent adventurers may not have been entirely selfish. Some characters would be better understood if their own points of view were more sympathetically considered, and if what their followers say were given such weight as the intrinsic merits of their assertions might claim, rather than the pronouncements of their opponents concede.

The one particular instance that I will venture to give I confess does not apply particularly to minority views. The picture of Fatima, the Prophet's daughter, seems contrary to all Muslim ideas. Is the usual Muslim conception entirely wrong? If so, ought not the presentation of the character to be thoroughly documented? If the view presented in this work is correct, it would be a great disappointment to many. For one thing it would be a shattering of an ideal. But if this view is correct and the prevalent view is entirely wrong, the matter deserves (I submit) more thorough treatment even in this extremely concise volume. This book, which deserves to be in the hands of all Muslims, may, it is true, be less popular amongst Muslims if the truth seems to the author to be such as would be unpalatable to Muslim readers. But it would border on impertinence to suggest that serious students of history should not adhere firmly to their own impartial views even if those views are unpopular—even if they are in danger of turning out to be erroneous. It may perhaps express the view of a not inconsiderable number of persons to say that those friends of Islam who write in the vein which they think will most please Muslims often become enemies of Islam in disguise.

I cannot, against Professor Hitti's great erudition, put my points any higher than this. I should be content to await a considered judgment coming from himself.

These words are consequently written with the object of inducing an impartial historical examination of men and their characters and of events moving in and across the pageant of Islam. I have been forced to speak in very general, almost in vague terms. But I suggest the need of these and similar thoughts (or should I call them surmises?) being put to the test. They require to be submitted to the vision of a historian's impartial eye and subjected to critical documentation. A strict examination of the events that took place can be made only by observing their presentation by contemporary writers. Others, more competent to do this, must be left to examine and to pronounce upon my suggestions. But I must draw attention to the fact that the texts on the law of Islam to which I refer as indications for my surmises, must not be considered as presenting only one aspect of the religion and

the movements in civilization for which Islam stands, still less that their purposes and objects are technical, specialized and confined. Milton's words, "A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life", may be applied with well-deserved significance to the legal texts of Islam. The object of these texts is to present in definite and concrete form the entire spirit of Islam, so that it may become a practical everyday creed and a code of rules governing and guiding every detail of life, the observance of which should be equivalent to the sincere profession of the faith of Islam and the regulating or rather the saturating of one's life by that faith. No duty or concern of life, however private or however wide its sphere, can be omitted by the texts. No aspect of the activities or important thoughts or ideas prevalent at any time within the fold of Islam can consequently escape reflection in the texts of the Muslim faqih, even though that reflection may at times alter the perspective and render it difficult to trace the outlines of that from which it originated.

FAIZ B. TYABJI

ON AYURVEDA

India's ancient medical system was ably defended by Dr. M. R. Samey in his Presidential Address at the All-India Ayurveda Conference at Calcutta. (*The New Health*, November-December 1939) He sees the undervaluation of Ayurveda as a symptom of the self-contempt from which too many Indians are still suffering.

Dr. Samey, himself the holder of Western degrees, including an M. D., points out that Indian medical science has an unbroken history of at least three thousand years. While it emphasizes the importance of the constitutional factor as a predisposing cause of disease, recognizing that an infectious disease can develop only in a susceptible individual, a study of the *Vedas*, "the peerless receptacle of universal knowledge", will, he claims, reveal "that Bacteriology and similar other modern theories were known even in the dim days of that distant antiquity". References to the theory that long antedate its discovery in the West are said to be found also in later standard Ayurvedic literature. With the tried and tested system of Ayurveda he contrasts the shifting science of Western medicine, varying with the opinions of prominent authorities.

Though we are convinced that many medical theorists and practitioners do more harm than good to humanity, we would by no means depreciate the value of any system of medicine. Results are the real criterion, but they are difficult to measure. Statistics can be relied on only if all the circumstances of the cases are known, not only in regard to the patient, before and after treatment, and the intellectual and scientific qualifications of the attending physician, but also—a factor which Western medicine ignores—the moral qualifications of the latter, the physician having at least as important a rôle in the cure of disease as his remedies have. Ayurveda and Western medicine both have an important part to play in the healing of the masses. Truly the field in India is wide enough to obviate collisions. But modern Western science could profit by ancient learning in more ways than one. Open-minded investigation may disclose valuable lines of treatment and reveal more than one of the so-called "exploded superstitions" to be facts and relics of ancient knowledge.

THE HAUNTED MAN

[R. K. Narayan is a rising Indian story writer whose *Dark Room* was reviewed in our issue of February 1939.—Ed.]

"The credulous in these parts honestly believe that he is the Grandsire of the Devil", said my host, as he settled himself more comfortably on the mat before the flickering lamp. "But I think that is absurd. He is possessed. That is certain....In those days he wasn't known as the devil's grandsire. He was called merry Yakub. Nothing was wrong with him then. In fact his boisterousness and his way of amusing people made him a very popular figure in these parts. All the same he had one eccentricity. You were safe with him only as long as you didn't say anything unpleasant about his master. We all knew it and kept him in good humour. It was a notorious fact that his master was a monster. He was a thriving money lender, you see. We had to pretend before Yakub that his master was a saint. That wasn't normal, was it? Yakub was a fanatic. Never mind, it was only virtue a bit overdone...."

Here he stopped, yawned and continued, "When his master's time came he felt that he could die peacefully because there was the faithful Yakub to take care of his little son and the property.

"When the son grew up he built a cottage for himself amidst his fields which lie on the other side of the hill, and he lived there far away from the crowd. He was an honest, hard-working lad. Yakub lived with him as friend, philosopher, guide and servant rolled into one.

"A perpetual feud existed between this young landlord and Omar, who owned the neighbouring lands. I suppose it was over the matter of a boundary line. Boundary lines are the curse of agriculture. This neighbour, Omar, wasn't a straight man. Though he lived in the town, he caused a lot of mischief and trouble, which annoyed the young landlord. Haystacks catching fire mysteriously, anonymous letters under the door and other things of the kind were happening every day.

"One day after nightfall, the young landlord returned to his cottage from the fields. One of the usual threatening notes lay on the floor. He was not in a mood to take it calmly. He tore the letter to bits, swore and raved and, gathering up the torn pieces from the ground, rushed out saying that he would force the paper bits down his enemy's throat. The old servant tried to calm him, because Omar lived here in the town and it wasn't safe to cross the hill after nightfall. Moreover, a severe thunderstorm was about to break.

"Well, in all my life before or since I have never seen another night as wild. We thought that the thunderbolts would powder and level down the hill. The next morning the body of the young landlord was found on the hill under the trunk of an uprooted tree.

"Ever since then the old servant—this old Yakub—has been a ferocious maniac. He is like a wounded tiger now. It was a thunderbolt that did the work. But...."

Here he lowered his voice and continued, "Take care that you don't say so before the crazy old fellow. He will kill you if you do. He swears by heaven and hell that it was by Omar's

hand that his master fell."

He added thoughtfully, "According to the young boys here, many an one who has gone to see the old man has never returned."

The next day I set out to meet this old man. I crossed a hill and a couple of fields and came to a low thatched cottage, surrounded by a cactus fence.

In front of the cottage, behind an oxen-yoked plough, the old man was standing. His appearance justified the name given to him, "The Grandsire of the Devil". He was gaunt. His face was dark, set in a wilderness of milk-white hair. A pair of red, watery eyes blinked at me through this hoary confusion.

"We had a splendid monsoon this year", I said.

He seemed not to hear me. When I repeated my remark he merely looked at me and said nothing in reply.

I was determined not to go back without learning more about this extraordinary being. A great deal of patience and tact was needed to break his reserve. At last he opened his mouth. He had a thin, sleepy voice, which shook a little. With admirable calmness he told me the story of his life, or rather the story of his young master and of the villainy played upon him.

Concluding the story he said, "I felt that something terrible was going to happen. I tried to stop him. But he was young and his blood was hot. Omar was a villain. I knew that. He was an assassin.... I spent a most restless night. The lamp was still burning, and I was sitting before it, waiting for my master's return. It was past midnight.... I must have dozed off a little. And then there came a terrible noise and I woke up. I think it was a thunderclap. At the same time there was a soft knock on the door. I jumped up. To my joy my master stood in the room before me! He looked a little pale and I was surprised to find that there wasn't a drop of water on him in spite of the rain outside. I scolded him for returning so late. Then I asked him how he had managed to come in when the door had been shut and bolted. He did not reply but merely stared at me. There was something queer about him. When I reached out my hands to touch him, he was gone. I do not understand it at all...."

"It is a sad tale", I murmured at the end of the story.

"What is a sad tale? Don't be morbid, sir", he said.

To change the subject I asked him, "Why don't you sell this land? Surely, you must be finding it hard to keep it all under cultivation?"

He regarded me in silence for a few seconds. Beads of perspiration were trickling down his forehead. He said, shaking his head, "I can't, really. It is my master's and he loved to keep it." Then his eyes fell upon the weeds that had overgrown a large part of the fields. "I wish I could keep the whole plot neat and well cultivated." He looked around helplessly. "Won't you come into the cottage?"

In front of the cottage there was a tiny plot of well-laid-out garden. The rest was choked with shrubs and thorns. "My master loved to keep a neat garden", he said. "I wish I could keep the whole thing neat. I work hard, but this is all I can do." Then he took me to the back yard of the cottage. There too I found a profusion of weeds of all sorts. But in one corner there was just a small patch of neat ground, in the middle of which was an oblong mud

mound. Before going near it, the old man whispered in my ear, "Please remove your sandals." He did not speak much after that.

With silent steps he approached the mound, and with a frown on his face gently brushed aside a few withered leaves that had fallen on it.

"What is this?" I asked him, pointing at the mound.

He came very near and with his face close to mine whispered, "He sleeps here. Hush! My master sleeps here."

His eyes were glistening with tears. Wiping them, he murmured, "I fear I'm getting sore eyes." He closed his eyes for a while.

When he opened them, the miracle happened. A curious light came into his eyes. He shook his fists at me and yelled into my face, "You villain, you murderer of my master, after all ....!" Then with lightning quickness, he pounced upon a big stone near by and sprang at me with the stone poised above his head. He was staggering under its weight. He would have shattered my skull if I hadn't sprung forward and wrenched the stone from his hands. The force with which I did it sent the old man reeling. He lost his balance, and fell on a bush of thorns. There the fierce old man lay, entangled and bleeding, not far away from the mound. I put on my sandals and hurried away. I almost ran to the cottage gate.

Outside the cottage I lingered a little, irresolutely. A gust of fresh breeze blew, and it cooled my head a little. The sun was about to set and towards the west there was a blaze of light into which the whole landscape was melting. The oxen with their bells tinkling were idly swishing their tails at the flies on their backs.

I almost decided to go back to the old man. I turned and caught a glimpse of the terrible recluse as he lay helpless among the thorns. He was trembling with rage, and there was fire in his eyes. In a hoarse voice he was shouting, "Villain, after all, God has brought you within my grasp. Escape now. But he will.... !"

The rest I did not hear. I fled. The hill had to be crossed before nightfall.

Perhaps I ought to have gone back and helped the old man up. But that would have required courage, tremendous courage. I was a coward.

R. K. NARAYAN

AT TAO LIN TEMPLE

While man's desires
Spur him on,
Life is a burden
And storm and stress.
When at last
He has attained his goal,
How many years
Are left?

Can the countless cares
Of such a life
Compare with the lot
Of a Buddhist monk,
Whose days are spent
In the utter peace
Of towering peaks
And placid streams?

—TU HSÜN HAO.

KRISHNA

THE TEACHER OF NON-VIOLENCE

[This is the second in a series of studies in the *Gita* by Professor D. S. Sarma, the first of which appeared last month.—ED.]

It is well known that the *Bhagavad-Gita* is an episode in the national epic, the *Mahabharata*. Let us recall to our minds the exact circumstances. The armed hosts have met on the field of Kurukshetra and the historic battle is about to begin. On this fateful morning, when the Kaurava army is standing facing the Pandava army, Yudhishthira comes forward, looks at the impenetrable *vyuha* (battle array) formed by Bhishma and becomes pale with fear. He says to Arjuna : "O Dhananjaya, how shall we be able to fight with Duryodhana's army when our grandfather commands it ? Immovable and impenetrable is the *vyuha* formed by Bhishma according to the rules of the Sastras. How can victory be ours in the face of such an army ? O Arjuna, I am doubtful of success."

But Arjuna encourages his brother by quoting an ancient verse which is characteristically Hindu in spirit : "They that are desirous of victory conquer not so much by might and prowess as by truth, compassion, piety and virtue. Victory is certain to be where Krishna is. "Therefore", continues Arjuna, "we are certain of victory in this battle, O King. Moreover, according to Narada, victory is certain to be where Krishna is. Victory is one of His attributes ; so also is humility. Victory always follows Him. His glory is endless. Amidst hosts of enemies he remains unscathed. He is the eternal Purusha. Therefore", concludes Arjuna, "I see no reason for sorrow. You have the Lord of the universe and the gods to wish you success."

Thereupon Yudhishthira takes heart and retires to his place in the army. Then ensues a short conversation between Krishna and Arjuna. The former advises his friend before he begins the battle to purify himself and to pray to Durga for success. Arjuna accordingly descends from his chariot and chants a hymn in praise of the goddess. The goddess, pleased with his devotion, appears before him. She blesses Arjuna, saying, "O son of Pandu, you will vanquish your enemy in no time. You have Narayana himself to help you."

After the disappearance of the goddess, Arjuna again mounts his chariot and both the hero and his charioteer blow their conchs. It is immediately after this that we have the *Gita* episode. While all the heroes are blowing their conchs and when the clash of weapons is about to begin Arjuna raises his famous bow, but, seeing in front of him his teachers, friends and kinsmen, whom he has to kill, he is overcome with pity. He drops his bow and refuses to fight. Thereupon Krishna gently chides him and discusses the whole moral question with him, as represented in the *Gita*, meets his objections, removes his doubts and convinces him at last that it is his duty to fight. For at the end of the long discourse Arjuna says : "My delusion is gone. I have come to myself by thy grace, O Krishna ; I stand free from doubt. I will act according to thy word."

These details enable us to understand the significance of the form in which the *Gita* teaching is cast and to appreciate the dramatic moment in which it is introduced in the great epic. But it is very necessary that we should clearly understand at the outset the position of Arjuna at the beginning of this discourse. In the first chapter, entitled "The Grief of Arjuna", he speaks the following words: "Far better would it be for me if the sons of Dhritarashtra, weapons in hand, should slay me in the battle, while I remain unresisting and unarmed."

This looks startlingly like the attitude of a non-violent Satyagrahi after Gandhiji's own heart. In fact it has been said by some critics of the *Gita* that the classical utterance on non-violence is put in the mouth of Arjuna in the verse quoted above, while the whole teaching of Krishna is an exhortation to violence. Therefore, according to these critics, Arjuna represents a higher morality than Krishna, but his fine feelings are crushed and violence is done to his higher nature by the advice of his friend. There could be no greater mistake than this. To make Arjuna an advocate of non-violence and Krishna an advocate of violence is to turn the whole scripture topsy-turvy and to misunderstand its teaching entirely. Let us examine the position.

Arjuna is the hero of the epic. He is the chosen instrument of divine justice. To him is assigned by the poet the most important rôle in the great war. He has long been consecrated to this task. His whole life has been a preparation for it. And now, when the critical moment comes, he falters. He is swayed by personal feelings and hesitates to obey the stern call of duty. He fails to become the instrument of divine justice because the consequences are painful to him. He is convinced that his cause is righteous. He knows that his brother Dharmaraja is the very embodiment of righteousness, while the enemy Duryodhana is the very embodiment of wickedness and that it is his duty as a Kshatriya prince to overthrow the evil which has been so long and so shamelessly triumphant in the land. He has accordingly come to the battle field with the intention of fighting and has led thither a host of allied armies. The hopes of the whole army are centred on him and his well-known prowess. And now suddenly he refuses to fight because he has to slay so many of his kinsmen and friends ranged on the other side. It is not at all a question of non-violence with him. For he has no objection to fighting or killing as such. He has no objection to killing those who are not his kinsmen. He harps upon the painfulness of killing his "Svajana"—a word that he repeats five times in his argument.

To compare him to a Satyagrahi is only to betray one's ignorance of Satyagraha. For Arjuna does not propose to fight untruth by truth, or violence by non-violence. His mind is clouded by sorrow. He would rather submit to injustice than fight. And he has no idea of weaning the evil-doer from evil by his own sacrifice and thus breaking the vicious circle. He is represented by the poet simply as the supreme example of a man who is tempted to desert his post of duty at a critical hour, because the consequences of remaining there are extremely painful to him. His position is similar to that of a judge who hesitates to pronounce the sentence of death on his own son who has been proved in his court to be guilty of murder. Only

in the case of Arjuna the prospect of gaining a kingdom by killing his kinsmen in the battle makes the situation more complex and, of course, more true to life. His resolution to forgo his gain rather than do violence to his dearly cherished affections clouds the whole issue for the casual reader as well as for Arjuna himself. The Kshatriya prince, instead of appearing in his true colours here as one falling short of heroism, actually poses in his self-righteousness as the exponent of a type of heroism even superior to that of his class. We surely misunderstand the situation, if from the accident that Arjuna is willing to forgo his kingdom we infer that he is a non-violent hero or a conscientious objector. His divine charioteer, being a searcher of hearts, knows better. He is not baffled by the objections trotted out by Arjuna. He quietly snubs his friend's self-righteousness by saying ironically, "You speak words of wisdom", and proceeds with the task of enlightening him.

Similarly, to think that there is divine sanction for the violence of war in the *Gita*, because Krishna advises Arjuna to do his duty on the battle field, is to miss entirely the import of the great scripture. Some years ago we were horrified to learn that the *Gita* was being quoted by the Indian anarchists in defence of their destructive activities. And even to-day this scripture is quoted by those who oppose Gandhiji's doctrine of non-violence. They say that his teaching contradicts that of the *Gita* and some of them have even gone so far as to say that it is alien to the spirit of Hinduism, forgetting that Hinduism is the only religion which teaches that non-violence is the highest duty.

The fact is that the *Gita* is not concerned with the question of war as an instrument of justice among nations any more than Jesus Christ was concerned with the question of the subjection of the Jews to the Roman Empire. The aim of all the great scriptures of the world is to lift man from the animal plane to a divine plane by revealing to him the paths of ascent to a higher and higher perfection. But we have to remember two things about them. First, the scriptures of a race form a progressive revelation. The Spirit never ceases to grow. For God lives for ever and He ever manifests himself in the lives of the saints. Therefore as we rise in the scale of spiritual values we discover higher and higher laws. And when the higher law is revealed, the lower one is abrogated. Secondly, the great scriptures of the world are not produced *in vacuo*. The messengers of God come in human form. They belong to a certain age, a certain society and a certain country. Therefore their spiritual message is inevitably covered with the husk of political, social and scientific ideas of their times. And it is the task of the wise man to separate the husk from the kernel. He should clearly see and frankly admit that belief in a particular political doctrine or a particular social order is the perishable part of a scripture. It is the husk that covers the living seed. Half the degradations that flourish under the name of religion are due to our frequent inability to separate what is permanent from what is temporary or accidental in our scriptures. Surely Christ's belief that evil spirits cause disease and his expectation that the world would come to an end shortly belong to the latter category. So do the battle of Kurukshetra, the Indian caste system and the Sankhya philosophy mentioned in the

Gita. Moreover, how could we expect the *Gita*, written some centuries before the Christian era, to preach directly the abolition of war, when even twenty centuries after the beginning of that era mankind still looks upon war as a legitimate weapon and resorts to it with far fewer moral restrictions? Non-violence among nations, if made possible by international courts of arbitration, is undoubtedly as superior to war as an honourable war, a *dharma-yudha*, described by our ancient epic poets, is superior to the modern massacres with aerial bombs, poison gases and secret mines. When the enlightened conscience of humanity comes to look upon war as a horrid business unworthy of man and perfects a machinery by which it is made impossible it will disappear like Suttee and slavery and no misreading of the scriptures can stay the progress of man.

But meanwhile let us see whether the *Gita* really supports violence, or, on the contrary, as Mahatma Gandhi contends, it supports non-violence. Ahimsa or non-violence is four times expressly mentioned in the *Gita* as a great virtue (X. 5, XIII. 7, XVI. 2 and XVII. 14). Apart from that, we are taught that before we take part in any activity we should free our minds from anger, fear and hatred, remove every trace of selfish desire from our hearts, look upon all creatures in their pleasures and pains as ourselves, have the same regard for friend and foe, and above all possess an unswerving devotion to God and His purposes in the world. This in brief, as we shall see, is the Karma Yoga that the *Gita* teaches. Even in the verses where Arjuna is specifically asked to fight, the conditions imposed on him are such as to make his action practically non-violent. Let us take four such passages :—

Pleasure and pain, gain and loss, victory and defeat—treat them alike and gird thyself for the fight. Thus thou wilt not incur sin. (II. 38)

Surrender all thy works to me and fight, with thy mind in union with the Spirit and free from every desire and trace of self, and all thy passion spent (III. 30)

Therefore at all times think on me and fight. When thy mind and understanding are fixed on me thou shalt doubtless come to me. (VIII. 7)

He who is free from the notion of "I" and whose understanding is unsullied, though he slays these men he slays not, nor is he bound. (XVIII. 17)

From all this we see that Krishna, far from advocating violence, thoroughly undermines the position of violence, takes away the substance and retains only the outer shell. That was all probably that he could do in his day. If his conditions are satisfied, there can be no violence at all. For how is it possible for a man to resort to violence without anger, without hatred, without desire and without passion of any kind? A man who has all these qualifications, even when he kills, cannot be considered guilty of violence. He kills in the same way as the mother goddess kills Mahishasura in the famous sculpture at Mahabalipuram. For in this masterpiece of art we see the demon in a fury of passion, while the Devi seated on the lion's back is serene and calm, with no trace of anger or hatred and with no glow of triumph on her face. Thus does Krishna by his teaching try to change the whole mental background of the fighting man into one of pure non-violence, while he keeps only the external physical form of violence. All that Mahatma Gandhi is doing today is to push the *Gita* to its logical conclusion, to make us take the last step and throw away even the shell and thus embrace non-violence in both form and substance. His Satyagraha is therefore only a fulfilment of the *Gita*.

D. S. SARMA

YOGA AS GENIUS

[Ernest V. Hayes, a student of Oriental philosophy, suggests in this article that the word "Yoga" from the language of the Gods be retained in the English language, but that it be linked to the term "Genius" which best conveys to the Westerner all that is implicit in true Yoga.—ED.]

Generally the word "Yoga" is translated into European languages as "Union", considered as union with God or the Eternal Reality. It is also given the significance of "Balance" and most certainly it has the meaning of "Concentration". These meanings —and others—are accurate, but one particular word in the English tongue seems better to fit the whole idea of Yoga, including implicitly all the other expressions. It is "Genius". It is not difficult to recognise the Yoga principle and practice in the inner lives of most of those who have won the title of Genius in Occidental lands, whether in religion, art, philanthropy, leadership or social and political deliverances. It serves to remove the idea from the purely religious realm—or, more accurately, to consecrate every aspect of human thought and activity with the hallowing of religion. To insist on this aspect of Yoga in the West is to offer to many an invitation to study and to practise—within the bounds of common sense—the Yoga that in the beginning might be seen as a way to develop human nature to its highest point, but that in the end will restore to a man all that is true and beautiful in the province of Religion itself.

That Religion needs a vivifying force very few will deny. Even Roman Catholic authorities are concerned (in their more private conferences) with the falling away and the laxity of the Christians under their control, and good Moslems shake their heads rather sadly over the "secularisation" of modern Turkey. To ecclesiastics, this falling away and laxity are revealed in the diminishing numbers of worshippers and communicants. To those who treat Religion from the inner standpoint alone, the secularisation of life is no less a matter of concern, for they see what men and women are losing in spiritual values and in true growth. They do not want to refill the churches. In fact, if the organised religions showed less pathetic anxiety to rope in congregations, demanding quality rather than numbers, it would be all to the good. To bring back life into Religion we need Genius rather than mediocrity.

Various movements have sprung up within the last hundred years with the avowed object of interesting Western thinkers in Yoga. No doubt some of these Westerners still regard Yoga as an exotic plant which can be introduced into American or European soil only with immense difficulty and then can be considered only as a freak. Possibly the word itself helps to create this impression, and various forms of what might be called Hatha-Yoga confirm the impression made by the Sanskrit term. But I would not give up the Sanskrit word on that account; English has been enriched from so many sources that a few apt words from the language of the Gods will not come amiss; and their adoption will serve as an expression of appreciation of the debt we owe to India in modern religious thought. I would, however, constantly link up the East-

ern word and idea with the Western conception of what Genius is and how a man of Genius lives and works.

Genius was once defined as "an infinite capacity for taking pains". That definition can be very misleading. I would define Genius as Effortless Power. Of course, in the mechanical work connected with human institutions, a man of genius will take far greater pains to do a thing correctly and well than the ordinary man, who may be doing his job in order to earn a living or to obtain social recognition. But the curious point is that though the man of genius feels greater responsibility and is willing to accept a sterner discipline, he does not feel anything like the strain and exhaustion of the ordinary man who sometimes takes infinite pains to do his work as badly as possible. Any one who finds his work (let it be what it will) a cause of frustration, of nervous debility and of mental conflict, is not a man of genius, though he may be regarded as talented in some particular direction. Such a man will find some particular kind of work so completely dominating that he will have no time, or very little, for other aspects of human activity. A business man will lack interest in Religion and Art, and he may stifle some of the higher human emotions which come under the term Love. A man devoted to Religion in its outer sense has "no head for figures", is impatient with beauty, and becomes cold and hard in human relationships. In Yoga, in Genius, there is an all-round development, an all-embracing interest and understanding; a serene strength born of the impersonal outlook demanded by the *Bhagavad Gita*. A man practising Yoga (adapted rightly to his peculiar Karma) will never suffer from the inefficiency and nervous fretting of our day which are the causes of so much irrational thinking, perverted emotionalism and frustration in action. He experiences an inner change with regard to the significance of the ordinary avocations of life and their true use, while in the realm of Religion he contacts what is most true with an eagerness and a delight that makes the gaining of spiritual understanding the greatest of all interests. The following of the Master is not a miserable and necessary duty; it is done as joyously and as naturally as an enthusiast will undertake his part in some sport, some artistic recreation. Out of this comes the Effortless Power that is Yoga in Action; the awakening of unsuspected faculties; the heightening of faculties already in use but only partially utilised.

Would such a pursuit and attainment be far from the highest motive that should guide the seeker after Yoga; would it tend towards the Dark Path of Occultism rather than to White Magic? (For it must be stated that the awakening and the heightening of the inner faculties which we call Nature's Gifts in Man appear almost magical.) The danger is there, but it is not marked. The protection from it lies in the fact that very few in the West will deliberately take up Yoga (as taught in the *Bhagavad Gita*) until an inner compulsion drives them to it. That inner compulsion is not likely to arise in the purely selfish, in hearts beating with fear and cruelty; it will not arise in minds whose empty thoughts can never soar above some petty lust or avarice. Most regrettable methods of teaching certain forms of Yoga have been published in America and Europe,

and sad results have followed in a few cases.

But the Yoga that is Genius will always be the Raja Yoga of the *Gita* and allied teachings, from which many people have gained in inner worth and outer activity. It is the only Yoga that has true spiritual meaning; the only Yoga that should be practised to avoid the conflict and "loose ends" of modern life. It is a revealing Yoga, a revelation to man not only of himself, but also of that Reality of which he is the shadow in his lower life. It knits the whole life into harmony with itself. Years ago Professor Bateson, as the result of his study of the facts usually connected with heredity, indicated that artistic gifts are not something added to the make-up of the ordinary man, but are due to the absence of factors which in the normal man inhibit the development of these gifts. "They are releases of power normally suppressed." The same is true of the gifts associated with spiritual understanding and with Religion. In the normal person (or shall we say the maimed person?) they are suppressed yet ever present. Modern materialism seeks to suppress them yet more effectively. But they stir beneath the thick coating of gross concerns; they file away at the bars of their prison window. In that way they cause a sense of defeat and futility in man's ordinary life, and religion becomes the worship of a Joss, if indeed it means anything at all. To release man is the purpose of Yoga practice. The complete releasing of man can come about in no other way. Other methods of "release" only allow the man out of his cell for an hour's exercise in a miserable prison yard.

ERNEST V. HAYES

RELIGION AND DEMOCRACY

"The Spirit and the Crisis", the leader in *The Times Literary Supplement* for 4th November, recognizes the limitations of democracy to-day but defends it as an idea, an aspiration, brutally challenged now in its infancy and being defended by its champions "not for what it is but for what it may become".

The writer declares that the enormous and baffling task "before Christian people is to live their creed, to profess a faith and not belie it in their actions". This is the task not before Christians alone but before the adherents of every religion. Asia's systems of religious philosophy are no less grand and ennobling than those of the West; if the adherents of any of the world religions would but live up to the standards set by the great teachers who are the glory of them all, the world would be transformed overnight.

There is, however, too little emphasis in every religion on the living core of truth around which a creed has formed like an impenetrable shell; the people can hardly see the Prophet for the priest, the truth for the superstitions, rites and dogmas that have obscured it. But it is worth the effort. Let us leave aside the theological dissertations and go to the Sermon on the Mount, the *Bhagavad-Gita*, the Buddha's teachings and *Al-Quran*.

Every religious man in the true sense is a democrat at heart; conscious of the Divine in himself, he sees all other human beings as souls, sparks, like himself, of the One Flame. Recognizing thus the fact of Universal Brotherhood and acting accordingly can alone provide a sound and lasting basis for applied democracy.

SOCIETY AND STATE IN ANCIENT INDIA

[By his studies in the Indian Puranas **V. R. Ramachandra Dikshitar** of the History Department of the Madras University has rendered good service. These show the historical character of the Puranas and point to the superiority of the Sanskrit term *Itihasa* over its modern equivalent—History. *Itihasa* covers a wider field and brings us face to face with a different mode of writing history, a mode used by the creators of myths which later were recorded as Puranas. Our author's latest volume—*Silappadikaram*—is an example of a similar mode of chronicling events. In this article he describes the structure of the social and political order in ancient India, which has a message for the builders of a new India.—ED.]

In the early years of this century there was a strong tendency on the part of political theorists to place great emphasis on the pluralistic state and its value to the democratic form of government. The merits of pluralism are its special emphasis on individual freedom, its introduction into political thought of the group, as being a more concrete method of social organisation, its clear definition of the social relations between man and man, its comprehensive outlook on government and law and its healthy reaction against the paternalism and absolutism of the State.

But recent trends are shifting this emphasis to newer experiments in government which are somewhat awkwardly labelled "totalitarian". This change is mainly due to two causes. First, the Church and the functional group organisations such as Trade Unions under the modern pluralistic system began to develop more and more as rival organisations to the State, and thus failed in their primary duty of co-ordinating with the State. Secondly, the sovereign rights of the State itself were slowly undermined, and it came to be looked upon merely as one among various institutions. This attitude tends to deprive the State of its sovereignty, without which attribute no State can exist at all. The very purpose of the institution of the State was thus in process of being defeated.

In ancient India a definite demarcation not found in ancient Greece and Rome was made between the State and Society. Both were regarded as organic institutions, independent of, though indispensable to, each other.

If we analyse the evidence in literature, Brahmanical and Buddhist, one fact becomes strikingly clear. Society preceded the State, and was a gradual growth. From one *Varna*, or caste, sprang up four *Varnas* and four *Asramas*, or orders in life. These four caste groups grew in course of time into a number of different groups which were functional in character and extent. When social organisation reached a certain complexity, it was felt necessary that there should be an authority with sovereign power to protect society and to foster its customs and conventions. This did not mean that Society as an institution occupied a status inferior to the State, for the existence of the State depended largely on the strength and the co-ordination of Society. Conversely, orderly social life was possible according to the Hindu conception only if the State was stable and permanent. The dread of anarchy, characterised as *Matsyanyaya* (the bigger fish eating the smaller), and of *Arajaka* (absence of a sovereign power) leading to a state of tyrannicide,

brought home to the ancient Indians the necessity for a stable and permanent organisation with a King at its head to exercise, if necessity arose, his right of *danda*, or rod of punishment, and to preserve the *dharma*, or the function, of the individual and of society. The end and object of the Hindu State did not terminate with police duty. Its jurisdiction covered the whole life of society, including religion, education, agriculture, industry and commerce. Integration was achieved by means of group organisations, which were so many voluntary associations with a devolution of functions. Group life was not inspired by an outside agency, much less by the State. Members of one profession or occupation joined together and formed a group, framing their own rules and regulations. It was incumbent on every individual in this group to act up to its best interests and to endeavour to observe its conventions.

Let us now proceed to examine some of the groups mentioned in ancient Indian literature. We hear among others of *Kulas*, *Jatis* and *Srenis*, *Ganas* and *Janapadas*.

The *Kulas* may be described as families ; they were corporations of kinsmen. The primary unit of Hindu social organisation was, and still is the family, not, as in the modern West, the individual. The Hindu genius discovered the importance and the value of the joint family system and fostered its growth. Besides cultivating family relationships of interdependence and mutual service, joint family life solved the problem of poor relief and protected the disabled and the unfit. The virtues of love and affection were developed in the family group. Each able-bodied member discharged his duty of providing bread not only for himself but also for the disabled members of the family. The father, who was the eldest in the house, was the leader of the family group and his word was generally respected. The mother too was highly respected, being regarded as the veritable queen of the home. The position of women in Hindu society, it may be mentioned, has been much misunderstood. The famous Code of Manu insists that women be honoured by their fathers, brothers, husbands, sons and brothers-in-law. On this depends their own welfare. Yagnavalkya, another lawgiver, explains the means by which women were to be honoured, *viz.*, by gifts of ornaments, clothes and food. Sukra, the author of a treatise on polity, insists that a woman should be treated with love and affection by her husband and others. These mandates indicate a full recognition of the personality of the woman in Hindu society. Thus the family, bound together by ties of affection and mutual responsibility, was a happy group in which the citizen of the future underwent a life of discipline and cultivated a spirit of self-sacrifice which stood him in good stead in playing the rôle of citizen.

Next comes the organisation of *Jatis*, or caste groups. The caste organisation was an extension of the family group. The caste was essentially a functional group. The whole community was divided into four main groups, Brahmanas, Kshatriyas, Vaisyas and Sudras, to which respectively were assigned the functions (*a*) of ministering to the religious and spiritual needs of society, (*b*) of protecting the *dharma* of society and of defending it from external attack, (*c*) of engaging in agriculture and commerce and (*d*) of service.

The caste bond was cemented on the

basis of birth. It was felt that hereditary occupations would generally bring about the greatest efficiency and would draw out a man's inherent skill and intelligence, thus producing the best work. Apart from this, the caste system solved the problem, as yet unsolved in modern economic and other organisations, of rivalry and competition, which have worked such havoc in present-day society. It promoted community life by a sense of individual and social duty which went by the name of *Svadharma*. The caste group, by performing its own duty and by not trespassing on other spheres, was made aware that by itself it could not exist ; each caste depended for its maintenance upon the co-operation of other caste groups. Mutual service and fellowship in work resulted from this caste bond. When with the gradual weakening of the bond during the past century any kind of work became available to persons of any caste, a dislocation of Hindu society began. To-day, we in India are faced with the problems of poverty, unemployment, bitter competition in all walks of life, labour unrest and decay in indigenous industries, arts and crafts, all of which are so familiar in other parts of the world. The existence here of these relatively new problems, which are chiefly economic, cannot be attributed solely to the break-down of the caste system in India, but it would not be difficult to establish some definite relation of cause and effect between the two.

The group next in importance which is met with in Hindu literature and epigraphy is designated *Sreni*, which can be rendered roughly as " guild ". The *Sreni* organisations were not necessarily caste organisations. They were mainly associations of traders and merchants. Their members generally belonged to the Vaisya caste, the third group of Hindu society. This community voluntarily divided itself into a number of guilds, each being both an industrial and an economic association and each being entrusted with a specific function. Thus there were trade guilds, industrial guilds and guilds of cultivators, all of which had a plan and a method. Like other groups, the *Sreni* had its own laws. Each guild had the right to impose dues and taxes on articles which came under its jurisdiction. It could punish misbehaviour on the part of its members with fines and sometimes with expulsion. Some guilds included banking among their functions, and some had their own mints and issued coinage. They even regulated public endowments and kept watch on aliens and strangers visiting their village or city. Every guild was presided over by an official who was responsible to the State for the proper upkeep of the association and for the payment of revenue due to the State. By discharging their respective functions of producing goods and of distributing them at scheduled prices and by a correct system of weights and measures, these guilds were of considerable service to the State.

The social group that was represented by the fourth caste, the Sudras, likewise had its own occupational organisations which contributed much to the material welfare of the State. Thus we find groups of sculptors, musicians, artists, oil-mongers, carpenters, goldsmiths, ironsmiths, blacksmiths and many others. The Buddhist literature refers to eighteen distinct professional or occupational groups, which were all so many links in the chain that bound Society to the State.

Besides these four main castes, there was the *Panchama* or fifth caste, which

comprised persons of degraded professions, outcastes, aboriginal inhabitants and foreign settlers. These people have been designated in various ways as "depressed classes", "untouchables" and "unapproachables". Miscellaneous in its origin, this caste in course of time became divided into a number of groups, almost hereditary in character, each group evolving what we can call a caste sense. Each had its own conventions and codes which were to be observed punctiliously. Some groups of this caste considered themselves superior in the social scale and maintained their own standards. We are told, for instance, that though the Pulayans and the Nayadis of Malabar both belong to the large group of the *Panchama* caste, the Pulayan would nevertheless treat the Nayadi as an unapproachable and would undertake expiatory rites if a Nayadi contaminated him by his approach.

Thus it will be seen that whatever may be said to-day of the lot of the untouchables, recently designated Harijans, in ancient India these groups were contented with their position in society, and, forming as it were so many auxiliaries, they promoted the well-being of society at large. The division of untouchables into various groups must originally have been based on occupation. Slowly, each group became set in composition, the son generally following the occupation of the father. In course of time the once occupational group became hereditary in character. The occupations pursued by these groups varied considerably. Some of their members were field labourers, some scavengers, some liquor dealers, some leather workers and shoemakers, while some were in charge of the burning-grounds. The members of these occupational groups gradually became unapproachables because of the very functions they made their own. This nullifies the rather prosaic conclusion of the modern reformer that caste exclusiveness produced the stigma of "untouchability". They lived outside the village and had their own places of worship and their own rural amusements. In the economy of the ancient Indian village community, however, these classes formed an integral part and were considered village servants. Their services were often paid for in kind.

Untouchables like the barber and the washerman enjoyed a higher social status than the unapproachables and were also deemed a necessary adjunct to the village community. They had their own quarters in the immediate neighbourhood of the village. Their services also were paid for in kind. Early Hindu society did not favour changes of occupation and individuals were generally expected to follow their ancestral calling. Only in cases of extreme necessity and then only as a temporary measure was a man allowed to change his occupation. And then care was taken to see that such a change involved no clash of interests. As has been said already, the merit of the system lay in the fact that a man's occupation was determined by the group into which he was born and that he was therefore able to learn his art or craft from his father and thus to become skilled in his profession.

There was no serious attempt on the part of any group to raise itself in the social scale at the expense of other groups. Each member of the functional and occupational castes felt that his birth in that group was due to his actions good or bad in his past life or lives, and in consequence he worked out his own salvation by discharging the duty assigned to him

by his group. The tie of association between one group and another was thus so strong that the ship of society was ensured a smooth passage.

Another and perhaps the most important factor that contributed to harmony was the economic self-sufficiency of each section of the caste. Each group was in fact a "legal community" with its own laws and customs and its own code of honour. As long as a means of livelihood was guaranteed, there was no room for dissatisfaction of any sort. This explains, to a large extent, why there were no civil wars throughout the history of India to correspond with the struggle between Patricians and Plebeians in ancient Rome and the frequent civil strife in the history of Europe.

Notwithstanding the different functions and nature of their organisations, these groups were made to feel their interdependence so that common ideals permeated the group mind. The normal life in the villages, district towns and capitals of ancient India was fundamentally group life.

The State in ancient India had well-marked boundaries. As the family was the unit in social organisation, so the village was the unit in the Hindu administrative system. The village was administered by the *Panchayat* or Council of Elders, whose decisions were final in all legislative and judicial matters. There was a regular hierarchy of officers : the headman of one village, the head of ten villages, of twenty villages, of a hundred villages and of a thousand villages. These heads of the rural districts were the connecting links between the territorial units on the one hand and the State on the other. The village headman was responsible to the State for its share in the produce of the village, since every territorial unit was expected to pay a certain amount of revenue, either in cash or in kind, to the State in return for its protection. If any villager felt that injustice was done to him, either by the headman or by the *Panchayat* of his village, he had the right to appeal to the headman of ten villages and so on up to the king who was the final court of appeal. The duty of the chief of ten villages was to hear appeals from villages under his control and to settle disputes over boundaries, encroachments and damage to property. These territorial groups were so many village communities, all self-sufficient and self-sufficing. They enjoyed autonomy in internal affairs. The State allowed them to transact business and to administer laws consistent with the traditions, usages, and customs of the locality. Only when the village community failed in the proper discharge of its duties did the State interfere.

The *Janapadas* were what we should now call district and provincial organisations. These associations were much larger than the village community and comprised a definite territorial unit. The Hindu State, like the modern State, was organised on a territorial basis.

The *Ganas*, again, represented a further form of group life. *Ganas* were so many small republics. We hear of the Licchivigana and of the confederacy of the Vajjians, much celebrated in the annals of Buddhism. From the Vedic age, India was divided into a number of small independent kingdoms which were called republics. These kingdoms were largely governed by free and independent clans. Their government was non-monarchical ; the clan as a whole was in charge of these states. Though we hear of this form of administration existing side by side with a monarchy from the Vedic

period it was from the sixth century B.C. and especially with the rise of Buddhism that these kingdoms became celebrated.

The tribal assembly was an important institution in these republics. It was a public assembly of the clan at which young and old met to take an active part in its many-sided deliberations. Here the administrative and judicial affairs of the state were discussed and decisions were taken. The clan elected its own leaders who were the chief spokesmen and who also led the army in war. Some tribes like the Vrishins were governed by an oligarchy. So long as there was union among the members of the clan, these tribal republics continued to flourish. In this connection the words of the great Buddha to Ananda regarding the Vajjian clan may be quoted :—

So long, Ananda, as the Vajjians hold full and frequent assemblies, so long may they be expected not to decline but to prosper. So long as the Vajjians meet together in concord and carry out their undertakings in concord, so long as they enact nothing not already established, abrogate nothing that has already been enacted, and act in accordance with the ancient institutions of the Vajjians as established in former days, so long as they honour and esteem and support the Vajjian Elders and hold it a point of duty to hearken to their words, *so long* may the Vajjians be expected not to decline but to prosper.

Though there is incontestable evidence that some of these republics flourished till the end of the fourth century after Christ, still signs of decline and decay were already evident in the days of the Mauryan rule. The popularity of monarchy as a form of government and the concept of an imperial monarchy like those of the Mauryas and of the Guptas, with a large State, led indirectly to the fall of these republican States which were gradually absorbed into the Imperial State. In their heyday these autonomous organisations of the *Ganas* cultivated political and social virtues and promoted the well-being of the body politic.

Thus we see that by a device of voluntary group life the Hindus were able to preserve the health of the State. Liberty was given to each group to manage its affairs, and each in its own way enjoyed self-government. This made for progress in the political and economic spheres and to this extent the State benefited. While each group asserted its own rights, it acted only within its own limits and never failed to acknowledge the suzerainty of the State. Whenever a group transgressed its limits, the State interfered and its decision was generally accepted by the group.

A word may be said about the nature of the sovereignty of the State in ancient India. It is sometimes assumed, on the basis of the European concept of the 'divine right of kings', that it was an unlimited sovereignty, that the king was an autocrat whose actions were unchecked. This is entirely to misconstrue the whole theory of the State in ancient India. The king's position was limited by a system of checks and balances. His duty was merely to act as the custodian of *dharma*. Whenever the function or the duty of one or more particular groups was in danger, he exercised his power and restored the established tradition. His was primarily a moral responsibility. He had no right of legislation. The law was already there. The judges interpreted the law and delivered their judgment. That the law was not static but progressive is evident from the large number of law books and commentaries on texts of Hindu Law which appeared from about 1,000 B.C. onwards.

Above the king was Law, regarded as

sacred by both State and Society. At every stage the king was reminded that his responsibilities were more numerous than his rights. He was required to act righteously to secure the highest welfare of his subjects both here and hereafter. He was expected to identify himself so much with the society of which he formed a part that his interests were those of his people. According to Kautilya, the king's happiness lies in the happiness of his people, his welfare in their welfare, and his interest in their interests. The king's solicitude for the welfare of his people is confirmed by Asoka's edicts. King Dilipa, we are told, acted as a father towards his people, sheltering them from all kinds of danger and attending to all their comforts. A king who behaved thus to his people could not be termed an autocrat.

The ancient Indian monarch was first and last the people's king. The elective character of kingship is clearly apparent from the hymns of the *Rig Veda* and also from the *Atharva Veda.* A hymn of the *Atharva Veda* contains the explicit direction, " Let the people choose their king." In the *Aitareya Brahmana,* the king is said to enter into a contract with his people during the coronation ceremony by taking a solemn oath to interest himself always in their welfare under penalty of losing his kingdom. Though the elective kingship was replaced in course of time by hereditary kingship the principle of elective kingship died hard. Whenever a succession was disputed, the opinion of the people was sought and generally acted upon. When once the principle of election by the people was admitted, it naturally followed that the same people had the right to depose the king if he should misbehave. The authors of the *Vedic Index* observe : " Royal power was clearly insecure : there are several references to kings being expelled from their realms and their efforts to recover their sovereignty."

It will be interesting in this connection to say a word about the traditional practice of setting up the *Yuvaraja* or Crown Prince. A classical instance of this ceremony is afforded by the Epic, the *Ramayana,* where King Dasaratha in consultation with his priest Vasistha made elaborate preparations to have Rama crowned as the *Yuvaraja.* Religious ceremonies of different kinds were a feature of this occasion ; but the chief purpose of the installation of a Crown Prince was to ensure his succession to the throne and his help to the reigning king in the discharge of his administration. His inauguration had to be formally approved by the people. Thus it will be seen that the people participated in every function of administration.

In the exercise of sovereignty, as we have seen, the State did not encroach on the various rights of social and political organisations which were so many voluntary associations ; consequently individual freedom was safeguarded. On the other hand, while working out his own salvation, the individual was not allowed to forget his duty and his service to his group and consequently to his country. The group idea promoted community life and generated fellow-feeling and a sense of brotherhood. The group life was an instance of collective activity for the common good and the common welfare, maintained by mutual understanding and mutual adjustments.

V. R. RAMACHANDRA DIKSHITAR

NEW BOOKS AND OLD

HALF A MILLENNIUM OF THE PRINTED WORD

[Charles Dernier is an American who has contributed before to these pages. In this article he writes about the influence of the Press in modern civilization. —Ed.]

A world of metaphysical implications lies behind the concept of the Word, abstract and concrete, from the periodical Fiat of Universal Law which calls the universe into manifestation to the living messengers called words which have the power to enlighten the minds and to quicken the hearts of men. "A single word may....put the spirit of a lion into a dead fox"; yes, but also, alas, "a single word may ruin a whole city". For if there are words which bless and ennoble, there are also words which wound and words which debase. Among the words which are the small coins of ordinary human interchange are some minted from the pure ore of thought. Many others, however, are spurious and valueless, false coins that discredit whoever passes them. But all of them have power for good or ill—good words and bad; even the colourless words of idle chatter clutter the mind and raise a barrier to the flow of true ideas.

Humanity has ever been prodigal of the spoken word. Down the ages words have poured from pulpit and rostrum, have eddied and churned in every social and business circle, vociferous, jubilant, commonplace, agonized, tender. But never in history has there been such a stream of words swirling throughout the world as in the last few centuries has gushed in ever-swelling flood from the presses of all civilized countries.

All writing is picture-writing; all writing is symbolic, the visual representation of ideas, whether it be their direct reflection, the picture of the idea itself, as in the picture-writing of the American Indians, or the pictures of words that represent ideas, the reflection of a reflection, as in the more or less phonetic scripts which form the alphabets of the ancient and the modern world.

For countless centuries writing has played an important part in the preservation and transmission of ideas, but the printing-press has augmented a millionfold the power of the pen, making it mightier not only than the sword but also than sceptre or mace or all of them put together. Armies have retreated before it, and kings and parliaments have had to come to terms with the public will, aroused by and in turn finding expression through a virile press. Take, for a single example out of many, the stirring events at the close of the eighteenth century in the West. Without the printing-press the pamphleteers who played so large a part in precipitating the French Revolution and in carrying the Revolution in America to success could not have done their work with anything like such effectiveness.

Typography in the West showed a time-lag of centuries as compared with the "backward" East. Both in block-printing and in printing with movable types the Chinese anticipated the Western discoverers by centuries. As, however, the rise and development of these arts in Europe was apparently quite

independent of Eastern influence, we need not take up here their early history in the East, beyond recognizing the latter's claim to priority. The exact date of the invention of printing with movable types in the West will perhaps never be known, and it does not matter very much except to civic and national pride whether movable types were first cut by Lourenz Janszoon Coster in Haarlem between 1420 and 1423 or by Johann Gutenberg in Strassburg in 1440.

What is of the first importance is the revolution in Western civilization which printing has brought about. In its disturbing potentialities for evil as well as for good the invention of printing with movable types is aptly comparable to gunpowder, which antedated it by only about a century, with the qualifying admission that the scales were more heavily weighted against mankind in the case of the latter.

An anecdote has been related about Michael Faraday, who in 1831 made the tremendously important discovery of the principle of the dynamo. Of a lady who inquired, seeing his apparatus, "But what good is it?", Faraday is alleged to have demanded in his turn, "Madam, what good is a baby?" What the dynamo as a practical application of electrical and magnetic science has done for electric lighting and power production, or in other words for the material aspects of Western civilization, is comparable with the revolution on the cultural plane which the invention of typography has caused.

Something of the same idea of the vast potentialities latent in small beginnings may have inspired the otherwise puzzling specialization of the Latin plural *incunabula*, originally "swaddling clothes" or a "cradle", to denote the output of the first European printing-presses, those of the fifteenth century.

Half a millennium of the printed word in Western civilization; a different world from that before the printing-press—would that one could say, in all respects a better one. But what constitutes advance? Opinions differ. A few years ago a sign-board on the wide, tree-shaded lawn of a pleasant old suburban home informed the passing public that the property was "being improved by a block of modern stores and flats". "Improved"! At least one passer-by was reminded of Olive Schreiner's warning to those so glamoured by modern "progress" that novelty and speed and quantity seem admirable as ends in themselves :—

> A train is better than an ox-wagon only when it carries better men; rapid movement is an advantage only when we move towards beauty and truth; all motion is not advance, all change is not development.

Viewed as machinery, the printing-press must bear its share of the responsibility for the machine domination of the modern world—a domination vastly furthered, moreover, by the printed advertisement which whips both industry and commerce in every line to ever greater speed. The old-time barker at the country fair has his successor in the copy-writer of the modern advertising firm. The latter is no less the master of suggestion, of bravura, of bluster, of intimidation of the docile public, and what his vulgarity has lost in frankness is amply compensated by its greater subtlety. It may be granted that advertising is partly responsible for the rise in the standard of living—read, increase in the number and complexity of wants and corresponding decrease in

resourcefulness, in adaptability and in contentment with little. Creating an avid demand where neither need nor even desire had existed before is hailed as a triumph of advertising skill but, achieved as it is by exploiting the weakness of human nature, it is not a victory worthy of the name.

The advertisement, however, is at least frankly what it is; however vulgar it may be, it is not the most objectionable of the brood of propaganda. A volume could be written on the prostitution of the printed word to propaganda, religious, political, scientific, open, veiled, insidious. But great as is the material influence of the press and its direct effect through propaganda, its social and cultural influence has been greater still.

Only six hundred years ago in Europe not only every document, private or public, but also every copy of every book was written by hand. The labour and the coincident cost of volumes so produced compelled careful consideration of what was worthy of being copied. Doubtless many a Western copyist could have echoed the sentiment quaintly expressed at the end of some of the old Indian hand-copied works :—

Oh reader! I have written this book with a great amount of strain for the hips, waist, neck and eyes. Please therefore preserve this book with great care.

The relatively small editions enforced by the soft-metal types originally employed still demanded the exercise of discrimination in regard to what was to be printed. But one by one the dams erected by fortunate circumstance in the path of the rising tide of mediocre writing were swept away. Soft metal types were superseded by more durable ones, the price of paper dropped, and through every breach in the dykes the sea rushed in.

Printing enlarged enormously the ranks of the half-educated, though there are those who claim that the educated few in the past had a broader as well as a deeper culture than have the average products of the modern university. We have seen the leaven of mass education at work in our own day in the eagerness with which the Russians have embraced the new educational opportunities presented by the printing-press and by their new free access to its output. But it has not yet penetrated everywhere.

Printing has not been altogether good for the poet. Sight is a poor road for poetry to take into the consciousness. The appeal of poetry is first to the ear and then to the heart. It needs to be chanted. Caught on the printed page it is as lifeless as a transfixed butterfly. In England the Poetry Society is making valiant though belated efforts to bring verse-speaking once more into its own.

The main reason, of course, why poetry held the field almost unchallenged by prose in the centuries before the possibilities of rapid reproduction of manuscripts opened up, was that verse lent itself so much better than prose to memorizing and to oral delivery. The coming of the printing-press and the enormous increase in the ranks of the literate which followed, making the listeners fewer and increasing readers by the million, inevitably meant a swing to prose. We have to credit the printing-press in part for the great prose that has so enriched the literature of all countries in these last centuries.

Printing has also unquestionably acted as a great democratizing force; as a

leveller it perhaps ranks second only to Death, who knows not King from commoner. Levelling *per se*, however, is not an unqualified good ; levelling may be upward or downward. For example, no thinking person could favour the double standard of morality, but none with the interest of the race at heart could approve what has happened in Western countries in recent years in the more or less conscious attempt to make the moral law bear equally upon men and women. Instead of imposing upon men the requirement of social purity long demanded of women, in appearance if not always in practice, there has been a marked relaxation of the standard for women and a tendency to condone the moral lapses of both sexes as freely as those of men have been condoned for centuries. That such a levelling down has affected disastrously the moral tone of society in the West is only too obvious.

A comparable process has been at work in the progressive debasement of cultural standards and the printing-press must accept much of the onus. It is only necessary to contrast the fate that has overtaken sooner or later—generally sooner—nearly every journal with high ideals and a noble cultural message, and the almost insuperable obstacles against which the few which still survive are struggling, with the great and ever-growing circulation of journals of popular appeal. *The London Mercury* has died of inanition in a world in which *The Saturday Evening Post* is flourishing like the green bay tree.

A cheap journal like the latter—and it is one of the best of its kind—plays much the same rôle in the regimentation of the thought and cultural appreciation of the masses that the Book of the Month and allied schemes play for the monied classes. It is not merely a business proposition. "As a man thinks, so will he become." Ideas from without are part of the raw material of thought, and the homely adage about the unfeasibility of making a silk purse out of a sow's ear is truer in this field than in that of heredity, from which it most likely derives.

There is general agreement that too many books are produced. The work, poetry or prose, with a constructive message is too often submerged in the torrent of books that represent, if nothing worse, a waste of material, time and energy. Literary men who have talent and something to say are many times unable to make a living at their profession because they are crowded out by poetasters and writers of pot-boilers that catch the fancy of the crowd. Meretricious and erotic writing not only stands in the way of the success of worth-while publications, but it debases the taste and even the morals of the public, creating an unwholesome demand, to meet which more and ever more of its kind is produced. Too often the publisher's criterion is not whether a book measures up to a given standard of literary excellence, but how many copies of it are likely to be sold.

But because a far greater quantity of trash than of work of value is printed, would we commend the attitude of the Seminole Indians of the Florida marshes who, regarding literacy as the symbol of a hated alien culture, have made its acquisition by a Seminole a capital offence under their tribal law? A thousand times, no. That would be as bigoted a stand as that recorded of a pious divine, of the last century if we are not mistaken, who, learning of an

unfortunate bereft of sight and hearing, said that such a person was to be congratulated on having two avenues less than other men along which the Devil could approach him !

We must, however, admit regarding the language barrier, so widely deplored as a hindrance to mutual understanding, as not an unmixed evil. It should act as a sieve through which only works of a certain degree of fineness can pass. The best in the various languages can be and ought to be made available in translation ; but let us be reconciled to the fact that diversity of tongues means, among other less desirable things, that the turbid flood from the world's presses cannot sweep quite unrestrained around the globe !

How different would have been the history of the printed word if the West had known and applied the principle enunciated by the Buddha two thousand years before the advent of typography in Europe !

" Though a poem consists of a thousand couplets, if these be lacking in sense, better a single couplet full of meaning, on hearing which one is at peace."

It is not too late to begin to apply it now. The publisher of vision who takes his stand on artistic worth serves the rehabilitation of the printed word. So does the bookseller—and we know of such—who holds his conscience dearer than his purse and refuses to stock any but decent books. So does the individual reader who refuses to take the journal or to read the book that panders to and whets debased demand.

The printing-press is on the scales. Blessing or curse to humankind ? Both, but the need is urgent of weighting the balance on the side of beneficence and truth.

CHARLES DERNIER

The Baiga. By VERRIER ELWIN. (John Murray, London. 30*s.*)

Mr. Verrier Elwin unwittingly made many friends when he wrote *Leaves from the Jungle,* an account of the Gond tribe with whom he lived for several years. He will now make another host of friends, for he writes with a charm of which, luckily, he seems to be unconscious.

This new book, fascinating to the ordinary reader, is of incalculable value to the anthropologist and is certain to become the classical work on its subject. The author records with astonishing detail his experiences with the Baiga, a tribe of some forty thousand souls who live in Central India. There is nothing which he does not know about them, and in this book we may learn of their songs, many of which are lovely poems, their games, their superstitions, their religion, their quaint notions of physiology, their dreams, magic, myths, riddles, complicated family-relationships and even their standards of physical beauty. The book, moreover, contains about a hundred extremely fine photographs.

The Baiga, we are told, are wilder and also more attractive than the Gond.

> Magic is the most vital and potent reality of the Baiga's life. If he cannot always raise the dead, he can at least ward off the demons of disease. If he cannot raise crops without seed, he can at least whisper the secrets of fertility into the seed he has. If he cannot attract the love of a whole village of maidens, he is quite competent to seduce them one by one.

Food is the most important consideration of a Baiga, but "sex", in which he indulges with great freedom, is secondary only because "it is much easier to obtain ". Love-magic is widely practised, and "girls are delighted when a man

prepares love-magic for them ; it proves the seriousness of his intentions ; it makes the whole thing much more exciting". Despite his lack of inhibitions, the Baiga has erotic dreams which would satisfy any psychoanalyst.

One of his strangest myths is that of "the driving of the Nail which is the climax of the story of creation". This Nail "holds the unsteady earth in place"; and an earthquake is caused when an act of incest loosens the Nail. He has an interesting conception of the soul. The soul is three-fold. There is the soul itself ("or life-essence"), the shade, and the ghost. The "shade" seems to equate with the "astral body", and the "ghost" to be, as it were, a psychic excrement. He believes, too, in a peculiar form of reincarnation, having apparently adopted and adapted it from his Hindu neighbours. The Baiga is reborn in one of his own descendants.

In so short a notice it is impossible to give any impression of the wealth of information in this book. Any one who studies it will know more about the Baiga than he knows about his own tribe or even about himself. Mr. Elwin's achievement is, in short, magnificent, and no reviewer could overpraise this beautiful and extraordinary book.

CLIFFORD BAX

The British Annual of Literature, 1939. Volume II. (The British Authors' Press, London. 5*s*.)

The broad object of this annual publication is set forth in the Editorial as to seek "to give recognition to the manifold culture that is being developed through the medium of the English language under the British flag". The imperialistic ring of this description is not echoed in the contents, which provide a wide and impartial survey of literature in the British Dominions and elsewhere. The opening article by Frank Swinnerton deals topically with "The Outlook for Creative Literature in a Politics-ridden World". Edith M. Fry writes on the work of the Poet Laureate, John Masefield, while Colm O Lochlainn contributes a study on William Butler Yeats. Australia is represented by articles on Henry Handel Richardson and "The Aborigine in Australian Literature", while an article on the famous New Zealand authoress Jessie Mackay is accompanied by several of her poems. Professor V. N. Bhushan is the author of an interesting study on the Indo-Anglian poets entitled "The Indian Parnassus". These are merely a selection from the contents.

There is an extensive review section devoted to recent publications from Empire countries. Unfortunately the standard of books selected is rather unequal, and we find such works as Sir S. Radhakrishnan's collection *Freedom and Culture* side by side with such doubtful currency as Rosita Forbes's *India of the Princes*. A notable feature of this section is the number of Indian publications selected for mention.

The few illustrations are pleasing and the printing and get-up of the volume is generally attractive.

B. J. S.

A Sacramental Universe: Being a Study in the Metaphysics of Experience. By ARCHIBALD ALLAN BOWMAN. Edited by J. W. SCOTT. (Princeton University Press, U.S.A. $5)

Part I, which covers about three-fourths of this book, is an elaborate redaction by the author of three out of six lectures delivered by him under the Vanuxem Lectureship at Princeton University. He was prevented from elaborating likewise the other three lectures by his sudden death. Consequently the Editor publishes in Part II very full though concise notes which the author himself prepared and used for his spoken lectures, thus giving us an idea of the complete thesis. Part III, which continues and amplifies the matter covered by the lectures, is taken from courses given by the author to his University classes at Glasgow. We must congratulate the Editor in so selecting and arranging the notes as to put before the reader a comprehensive and unified picture of the author's views.

The theme of this work is indicated by its title. The author is intensely dissatisfied with any attempt to empty all that is characteristic of the self into the not-self or the physical world. He insists that the fundamental difference between the two should be clearly apprehended, and especially the true nature of the self distinctly borne in mind. When this is done, he maintains, the universe will be seen to have a "sacramental" meaning and purpose. It will be found that the self or spirit dominates the whole, organising and unifying the manifold of experience to serve its own ends.

With this aim in view he examines closely the position of some modern thinkers like Dewey, Lloyd Morgan, Alexander, Whitehead and Santayana, who in his opinion tend either to immerse spirit in nature or to regard it as a phosphorescent sheen on the surface of events. As against this he points out that the essential characteristic of the self is that it is synthetic, *i.e.*, while in physical nature events are explained in terms of causal sequence, all that is typical of spirit fails to be understood thus but requires for its explanation the mind's power of gathering together in synthesis its various experiences. A principle which is above sequence and capable of holding before itself the various events in sequence has therefore to be postulated. Further, events in physical nature are conditioned and sustained by external relations. But spirit internalises everything it touches and absorbs into the unity of its own purposes its successive experiences, overcoming barriers and making them subserve its ends. It is thus essentially creative.

Nor, on the other hand, is the tendency to do away with the distinctive nature of the physical world to be encouraged. The physical world, he insists, is a self-contained and indefeasibly non-subjective system of interrelated particulars. He blames scientists for the tendency to imagine that the physical is got rid of when it is broken up into non-spatial parts or energy. As against all efforts to negate the physical world he maintains that the physical is as truly existent as the spiritual. While the spiritual and the physical are thus clearly distinct and opposed to each other, it is also certain that they enter into relations of a highly determinate character from which arise new possibilities of being, such as (*a*) the forms of life or embodied spirit and (*b*) the

various types of value such as sensory and perceptual qualities, charm, utility, beauty, sanctity, truth and moral goodness. In fact, the physical world as we know it has meaning only in relation to the consciousness and the purposes of spirit. Accordingly it is postulated that the physical world is a creation of the Infinite Spirit who for purposes of His own creates and maintains it. The two opposed principles of self and not-self are thus brought together.

Whatever one may think of the author's attempt to bridge the gulf between the self and the not-self by the unusual device of invoking the Infinite, his very clear analysis of the self and the not-self with a view to pointing out their essential distinctness is an invaluable contribution to thought which modern philosophers cannot afford to neglect.

BHARATAN KUMARAPPA

Oberland Dialogues. By DOUGLAS FAWCETT. (Macmillan and Co., Ltd., London. 18*s*.)

The inspiring series of photographs with which Mr. Fawcett has illustrated his book suggest at a first glance that it is an account of mountaineering in the Alps, with occasional flights in an aeroplane. But although such flights do pleasantly break here and there the determined course of philosophical debate, they are no more than moments of light relief. As in *Zermatt Dialogues,* of which this is a sequel, a group of men gather together to discuss a theory of reality, which they have entitled "Imaginism". Two of the original party, the mystic and the explorer, are regrettably absent. But in their place is a Nazi professor from Munich, named Wortvoll, who is to play the part of critic. As his three companions are all enthusiastic converts to "Imaginism", the dice of argument are weighted considerably against him. And perhaps the weakest part of the book is the lack of any sustained criticism of its prevailing theme. The dialogue, too, in Mr. Fawcett's hands, is transparently no more than a plausible mechanism for distributing the same argument through several channels. It is never an art. And his conviction that in "Imaginism" he has discovered and, one might almost say, patented the key to an understanding of reality for which the ages have been waiting, leads him at times to a sweeping dismissal of earlier conceptions, which is amusingly naïve. Thus, for example, because "Imaginism accepts change", it "destroys the Absolute by making change and time-succession reveal the very nature of God". It destroys equally, by completely solving, the problem of evil, and reduces morality to a mere temporal fashion. "God is supermoral and I am not concerned that His will shall be done." Similarly the "*Law* of Karma", artificially presented as "presiding over us" and not also working in us, is dismissed as an Eastern heresy, only to be truly interpreted by the convert to "Imaginism".

Yet if "Imaginism" tends at times to be too much of a bee in Mr. Fawcett's bonnet for him to test it adequately against other metaphysical theories, which he often dismisses far too cursorily, there is no doubt that it does represent a creative conception of reality of fundamental importance, and that he develops it here suggestively and with unfailing zest, gathering up the conclusions reached in his earlier dialogues, and then advancing against a well-established metaphysical background to consider such subjects as creative evolution, the soul and its bodies, birth and death, the plurality of lives, and the working of the creative principle itself. His quest is, indeed, the "rediscovery of a lost world", of an integrated awareness, in which idealism and realism are once again centred in a principle which includes and transcends them both. But his adventurous mind has yet to find its heart in the ancient wisdom.

HUGH I'A. FAUSSET

What Is Hinduism? By D. S. SARMA. (G. S. Press, Mount Road, Madras. Re. 1/8)

In the introduction to this compact little handbook the author sets out his views about the teaching of religion and the rôle which it plays in the evolution of man. His basic attitude is characterized by the statement: "God is our eternal quest. And it is God Himself that prompts the quest, for without His creative activity in our hearts we would never think of seeking Him."

After a fundamental chapter in which he pays tribute to the Vedas as the fountain-head of Indian culture, the author discusses Hinduism in its fourfold aspect of ritual, ethics, worship (*bhakti*) and philosophy. With regard to ritual he lays stress on symbolism and its mystical function. The chapter on ethics deals with ethics as a part of metaphysics, but Mr. Sarma is also aware of the tremendous implications of the caste-system. Far-reaching and deep-sighted are the pages in which he deals with the greatest of all virtues, *viz.*, self-conquest.

The sanctification of ethics by the union, in love and devotion, of man's aspiration with the source of all inspiration, which we call "God", is the subject of the chapter on *bhakti*. The *Gītā*, that incomparable Song of Songs, is especially referred to here, as it forms the main scripture of Hinduism throughout. Our author next deals with Hindu philosophy and does not fail to note its intimate relation with religion and mystic experience, in which latter connection lies its true greatness. The well-known formula "*sat-cit-ānanda*" is discussed with illumination, and other difficult problems like *ātma-anātman* and *māyā* are treated equally well. The concluding chapter gives a survey of the present Renaissance of Hinduism and a summary of the fundamentals of this extremely productive religion. Here we are once more impressed by its spiritual content and we feel sure that with its sublime teachings and intrinsically moral convictions it will prove the saving grace not only of India but of a large part of civilized mankind.

This little book is exhaustive, clearly written and founded on sound historic views. It deserves to be recommended to students as well as to anybody interested in the study of religion. Its merit is greater than that of a mere "text-book": it is a book that inspires even more than it instructs, and in that respect it is a worthy representative of Hindu religious thought.

W. STEDE

The Psychological Attitude of Early Buddhist Philosophy. By ANAGARIKA B. GOVINDA. (Readership Lectures, Patna University, 1936-37)

These able lectures based upon the Abhidhamma tradition, with appendix and diagrams, are obviously the result of sympathetic study: they are distinguished by original observations and provide an excellent introduction to Buddhist psychology.

The work begins with an outline of religion from the Vedic to the Buddhist period, which religious movement is here regarded as an evolution. But Buddhism did not contain anything new even in its denials: the Buddha described his teaching as an Ancient Way taught by the Buddhas of other times. In contrasting the Buddhist period with earlier ones, our author calls it the "Age of Man" and markedly more "spiritual". Are such descriptions appropriate, we

must ask, for a religion whose goal is cessation of life and which made no reference to the Eternal Spirit except to deny its existence in man? Although the Buddha, according to the Pāli Canon, seems to have made this denial of the Eternal in man, he affirmed the possibility of man's attainment of Nirvana. It is true that Nirvana is categorically declared to be the absence of greed, hatred and ignorance, but it is more than merely such an ethical state; it is said to be eternal and blissful. Therefore if such a state is potentially attainable in man, in what way does this conception differ from the Vedantic view of the Eternal Self in man which Buddhism denies?

We do not find either, according to the analysis and descriptions here given or elsewhere, grounds for a belief that Buddhism represented a higher development of religious truth than that represented by the Vedas. The Vedic form is that of mysticism, poetry and symbol, covering a vaster field.

The Anagarika rightly places much emphasis on the empirical nature of Buddhist psychology. It is not, however, possible to have an empiricism free of idealism. The ideal of Buddhism is a transcendental state, and its psychology includes ways leading to various states or planes of gods.

E. H. BREWSTER

Women and Marriage in India. By P. THOMAS. (George Allen and Unwin, Ltd., London. 7*s.* 6*d.*)

This interesting book is a sign of the times—a sign of young India raising its voice against the old. The old order should give place to the new; divorce, widow marriage, co-education and a number of other reforms must be introduced. Mr. Thomas feels the urgency of the reforms, but he finds the old order blocking the way everywhere. So he condemns everything old. He sees ancient India with a prejudiced eye. He makes many extravagant remarks, of which the following one about the Buddha is the most culpable:

> The fact is, Siddartha was spoilt in his childhood by his doting parents who brought him up to believe that life was a continuous state of bliss, and when the young man suddenly came upon the invalid and the corpse his brain became unsettled. Had he been brought up in normal surroundings he would have had a more balanced idea of life and death, and we would have been spared a philosophy of life which, though driven out of India by Sankara, has left a shadow of gloom over the country.

Fortunately, the Buddha needs no defence from the lance of this eccentric knight. Such ill-considered judgments can have but one effect; they prejudice the reader against even the sane portions of the book.

In his first chapter the author criticises the view that marriage is a sacrament. The second chapter is historical, treating of the position of women in India through the ages. Here he favours Briffault's concept of a universal primitive matriarchy. The fact is, Briffault's thesis is still a hypothesis and is far from being an accepted conclusion, as Mr. Thomas thinks it to be. In the same chapter he says that "the joint family is a survival of the Moghul period into the twentieth century". Sociologists are agreed that the joint family is at least as old as the Indo-Aryans.

No liberal-minded person can fail to see that the reforms which the author advocates are necessary. But it should be pointed out that the so-called "lower" castes in the villages do have a sort of divorce and widow marriage—"Kudike" it is called in Mysore. The "lower" caste institutions are more liberal than those of the "upper" castes.

Mr. Thomas's book is timely. It is thought-provoking, though one may differ fundamentally from the author's views.

M. N. SRINIVAS

The March of Literature: From Confucius to Modern Times. By FORD MADOX FORD, D. Litt. (George Allen and Unwin, Ltd., London. 16*s*.)

The late Ford Madox Ford was a tantalizing figure in contemporary English literature. His father was a German, and he had affiliations with the Pre-Raphaelites and with French and German intellectuals; he successfully collaborated with Conrad, edited literary magazines, fought in the (first) World War, and lectured to college students. He published poems, novels, sketches, critical studies and surveys, children's books, and what not. Until his recent death at a little over sixty-five years of age, Dr. Ford remained as prolific, as full of zest and intellectual vigour and as self-confident as ever.

His last work, a sumptuous affair of about nine hundred closely printed pages, is an attempt to trace "the evolution from the past of the literature of our own day and our own climes". In all conscience it is an ambitious undertaking; but Dr. Ford had been a voracious reader all his life and hence had familiarized himself with the movements in letters in various countries. Further, his aim in this book is not so much to give a comprehensive survey of the world's literature as to act as the "taster" to those books that have come his way and won his approbation. In an Englishman's survey of the literatures of the world, more attention is bound to be given to Western rather than to Eastern literatures; and more space is bound to be allotted to English rather than to French or German or Russian literature. Dr. Ford's survey, being partial and personal, is even less satisfactory as an authentic guide to the world's literature; it is perhaps inevitable that there should be serious omissions, inevitable too that there should often be a lack of proportion in dealing with particular authors and their works, inevitable even that there should be several unconventional and apparently perverse pronouncements. It is strange that a book on "the march of literature" should ignore altogether figures so outstanding as, say, Chekhov, Capek, Luigi Pirandello and Rabindranath Tagore. Again, one cannot but rub one's eyes as one reads that Ibsen's "series of modern plays from *The Doll's House* of 1879 to *John Gabriel Borkman* of 1896 are in no sense literature at all from any aspect". Nor can one resist a smile when one finds *Sakuntala* described as "a heroic epic". Further, it is clear that Dr. Ford does not admire Byron, either the man or the poet; none the less he takes several pages to demonstrate that there are hardly five lines of poetry in all Byron. This seems much ado about nothing; Mr. Ford might profitably have devoted this space to a more detailed consideration of the poets he does admire. Such instances of commission and omission might easily be multiplied.

These, however, do not matter very much. We need not go to Dr. Ford's book for instruction, or even for information—there is no paucity of authoritative histories of the various literatures of the world. But we may go to it to know what Dr. Ford thinks, to follow his rambles in literature, and to note his reactions to works of imperishable excellence, old and new. At his best Dr. Ford is certainly an illuminating critic; when he is in the presence of the first-rate and is moved profoundly, his judgments acquire an impressive and authentic glow; but even otherwise Dr. Ford is always entertaining. His book is

neither regular history nor reliable criticism; but it is nevertheless a notable achievement because it is very personal, creative in its suggestion of the impulsion of letters, and written in beautiful prose. And as we read it the sentences come to us, with their clarity and their lustre, their waywardness and their perversity, with the friendliness of a conversation.

K. R. SRINIVASA IYENGAR

Some Aspects of Indian Education Past and Present. By SIR PHILIP HARTOG. (Humphrey Milford, Oxford University Press. 3*s.* 6*d.*)

This collection of three lectures delivered in 1935 under the auspices of the London Institute of Education gives a historical retrospect of British educational policy in India during the last century. It presents with admirable lucidity the results of research into a mass of official records prepared at different times and with varying degrees of dependability. Sir Philip has added certain appendices to rebut some of the more picturesque allegations of Indian national opinion against the Indian government's educational policy. One of these—made by Mahatma Gandhi on the authority of a Bengal official—that a large number of indigenous schools in Bengal were destroyed by the government—is shown by Sir Philip to be unsupported by facts.

It is a popular fallacy that education is a non-controversial subject; on the contrary it is the storm-centre of rival ideas and theories which have an intimate and profound bearing on statecraft, as we now see all over the world. The lamentable history of Indian education in the past cannot be explained except as conditioned by political considerations. The gravamen of the charge against the Indian government in the past is, or ought to be, that it had no consciousness of an obligation to frame or to pursue a system of education embracing the nation as a whole. The author has eschewed this political background, and the result is a discreet presentment of one of the most contentious chapters of British-Indian history. It cannot convince Indians, and it is hardly calculated to make the more thoughtful Englishman complacent.

The first lecture deals with the origins, and the last gives a survey of the expansion in University education in the period of divided responsibility which happily died an unlamented death in 1937. Sir Philip has found space to deal at some length with the Wardha scheme, in which he recognises an attempt to find a solution for the whole problem of mass education from the Indian view-point, and in harmony with the Indian background. There is also the inevitable reference to the separate problems of Muslim education, which emerged in an acute form only with the coming of the British. People who now oppose the Wardha scheme had apparently their spiritual ancestors in the earlier decades to darken counsel among the Muslims, with the result that while they sulked the others went ahead. Thus arose communal inequilibrium, and out of it all the ills to which our body-politic is now heir.

This publication, though intended for students of comparative education, deserves to be widely read by the leaders of Indian thought for the valuable lessons it contains.

P. MAHADEVAN

Health and Nutrition in India. By N. GANGULEE. With a Foreword by Sir JOHN ORR, K.B.E., F.R.S. (Faber and Faber, Ltd., London. 15*s.*)

Here at last is a substantial volume full of authentic information on a subject of outstanding importance to the present and future progress of India. Professor Gangulee is on the strongest ground when he maintains that lack of vitality, with poverty as the causative factor, is at the root of India's ills. He quotes the politician's *cliché* that there are only two bowls of rice for every three mouths, but a reading of the book will leave the reader satisfied that even these bowls are by no means full to the brim. What is perhaps of equal, if not of greater, importance is the quality of the rice in the bowls. The lack of quality of Indian foods, generally speaking, accounts for the appalling amount of suffering in India which, under the name of malnutrition, is hardly noticed except in scientific circles. It is high time the popular mind assessed the extent and depth of this suffering and Professor Gangulee's book should inspire every worker bent upon making India more health-conscious.

Even the reader who is not immediately concerned with India's progress will find much to inform him in the chapters relating to the science of nutrition and to nutritional research and practice in different countries. The concern of the State in Japan to bring to the doors of its residents the untapped food wealth of the sea and that of the Soviet Union to give the citizen a well-balanced diet regardless of his capacity to pay for it are among the most hopeful signs of the times for the welfare of the uninformed masses.

The problem of nutrition as it faces us in India is stated with precision and clarity, and any governmental or quasi-governmental agency wishing to tackle the subject in earnest will find the right guidance in Professor Gangulee's work. One difficulty under which a field worker in India has to labour is the inadequacy of knowledge on subjects not covered by the particular province in which he works, so Mr. Gangulee's general survey of the diets of the people of India should be very useful. His account of Indian foodstuffs from the standpoint of adequacy by nutritional standards is equally valuable. The nutrition student has another valuable bit of well co-ordinated information in the author's rapid survey of Public Health and deficiency diseases in India.

The League of Nations' findings in regard to the basic minimum and related factors about the nutrition of many countries, the striking results obtained at Coonoor by research in human nutrition and the efforts of Indian Medical Research workers in Calcutta are all examined in the light of the requirements of India as a whole to become a better-nourished and healthier country. The danger of neglecting nutrition in youth is emphasised; later attempts to mend matters bring hardly any real results. If, therefore, youth is to be saved from future tragedy, the responsibility is clearly the State's—for providing impoverished parents and school authorities with adequate resources to feed the children well.

Mr. Gangulee is not perturbed by the alarmists who claim that the growing numbers of people in India will have to face starvation. He contends, rightly it appears to the reviewer, that agriculture should adopt scientific measures to increase the production of primary products. This will multiply several-fold the food available in fertile India, and it will be a long, long time before India reaches the starvation point.

This can unhesitatingly be pronounced as among the best reference and source-books on the subject; it is likely to be adopted as the Bible of the Indian nutrition student and field worker.

R. RAMASWAMI

The Poet and Society. By PHILIP HENDERSON. (Martin Secker and Warburg, Ltd., London. 7*s*. 6*d*.)

"A poet without criticism is a failure and a poet who is a critic is a miracle." Mr. Henderson, himself a poet, has already established his reputation in the field of criticism by his fearless independence in *Literature and a Changing Civilization* and *The Novel To-day*. In this volume he examines the various aspects of modern critical theory and practice, and shows how the most famous poets of modern England, finding themselves unable to establish a sympathetic contact with contemporary society, have either turned to an earlier tradition or built personal phantasies in self-defence.

Writers are not wanting to-day who uphold and endorse Sidney's time-honoured and widely accepted conception that poetry has a right to exist on its own account, without subserving any ulterior motive or object. But there is also the Marxist in " our destructive present ", who demands, " How much longer do you think you will be able to go on enjoying poetry for its own sake without worrying about politics and economics ?"

Here the author presents us with a learned and exhaustive treatment of modern English poetry—an account of the development of the romantic movement through the nineteenth century and of the Georgians and the post-war æsthetes and psychologists—the younger poets who have come after Eliot and Lawrence. These, still oppressed with a sense of sin, are concerned with their own problems and, instead of a religious solution, they seek a psychological and a social one. Mr. Henderson claims that it is brutality and the bathos of a crude emotionalism to which the public readily responds, and not the recondite subtleties of a fine sensibility, that made Kipling and have made John Masefield popular with the reading masses. " The jungle law adapted to human life, however valuable it may be in the interests of imperialism or fascism, is not a very valuable attitude in a poet."

The chapters which deal with "Gerard Manley Hopkins ", " Politics and W. B. Yeats ", " The Agony of Mr. Eliot ", " *Birds, Beasts and Flowers* " (a book of poems by D. H. Lawrence) and "The Auden Age ", will repay perusal by those who are interested in modern English poetry.

Again and again, the writer asserts what real poetry is and should be like. Unhappily, not only Mr. Philip Henderson and his English poets but poets in all countries are now constantly in danger of losing their integrity as poets, under the all-pervading influence of politics. They may well cry with Matthew Arnold,

> Not here, O Apollo,
> Are haunts meet for thee.

Yet he very pertinently reminds his readers of the valuable definition of poetry by Stephen Spender, "Poetry is the criticism of emotion from the standpoint of personal integrity." And we agree with the author when he says in conclusion :—

> To-day because the political issue is so urgent, we are apt to forget that it is not his political opinions, philosophy or beliefs that make a poet, so much as the range, sensitiveness, and depth of his perceptions ; that in fact, it is not primarily the business of the poet to be a politician, so much as to interpret imaginatively the crisis that is taking place in the mind of man. But he will be unable to do this unless he sees the world of his time as it is and unless he shares to the full the life of his own age.

For, as Shelley said, " Poets, not otherwise than philosophers, painters, sculptors, and musicians, are, in one sense, the creators, and, in another, the creations of their own age. From this subjection the loftiest do not escape."

KALIPADA MUKHERJEE

UNITY AMONG INDIANS

In the December number of *The Modern Review,* with which that well-known monthly rounds out its thirty-third year, its veteran Editor, Shri Ramananda Chatterjee, challenges the imperialist plea that British rule in India is indispensable because there are divisions among the people, conflicting claims, communal quarrels etc. He pertinently asks whether under British rule the divisions are growing fewer and the fissiparous tendencies among the people less marked. The latest constitution of India, promulgated in 1935, he points out, recognizes more than a dozen divisions among the people and he ironically predicts that if and when the British frame another constitution for India they will gladly recognize the separate claims of further subdivisions.

It is the Indian nationalists who have been denouncing caste, trying to wipe off untouchability and obliterate caste distinctions and bring about communal unity. On the other hand, statutory and official recognition continues to be given meticulously to caste and other divisions and distinctions.

Shri Chatterjee further avers that communal clashes, instead of decreasing in number with the length of years of British rule, have been on the increase.

Whether or not the Paramount Power has deliberately adopted *"Divide et impera"* as its policy, the fact that it has applied in practice that famous motto of Louis XI of France cannot be gainsaid. "Divide and govern": Indians need to ponder its implications and to set themselves resolutely to resist the tendency towards ever further division and subdivision. They must overcome the demoralizing centrifugal trend by a determined centripetal effort. Should not however greater blame attach to those who allow themselves to be divided than to those who attempt to bring about that division?

Writing on "Hindu-Muslim Friendship" in *The Hindu* for 3rd December 1939, "N. N." cites many instances of mutual toleration between Muslims and Hindus in South India, including the actual sharing of common shrines at several places which he names. In other cases two shrines on the same holy hill, each nominally sacred to one community or the other, are visited quite impartially by the members of both. At one place in Travancore the local belief is said to be that the God of Sabarimalai Hill, the Buddhist shrine on which is visited by lakhs of Hindu pilgrims, will not accept the worship of a Hindu who has not visited the mosque on the same hill. And many Muslims who visit the mosque are said to make a point of visiting the shrine as well.

The most famous illustration he gives of the generous and sympathetic relations that should prevail between the followers of every faith is that of the attitude of Hyder Ali and Tippu Sultan towards their Hindu subjects. When an explosion wrecked the tower of the temple of Ranganathaswami at Seringapatam, Hyder Ali had his own soldiers repair it at once. And when Sringeri Math was looted by horsemen Tippu Sultan sent the robbed Swami gifts of food, cloth and money and despatched an armed guard to defend the city against further attacks. Such instances, which could be multiplied, would confirm, if confirmation were needed, our

faith in the fundamental unity of the people of India.

It is with mixed feelings that the Indian patriot reads of the holding of an inter-communal amity conference—sorrow that it should be necessary to arrange formally a meeting between brothers of the same family ; relief that steps are being taken to end the sad estrangement. Such conferences, conducted in the spirit of mutual friendliness and appreciation, are stepping-stones back to the path of unity from which we have strayed.

The method adopted at the conference held at Dacca on the 11th of December under the auspices of the Ahmadiya Movement—the method of discussing the lives and words of the prophets and the teachers of the different faiths—is a potentially valuable one. Such a conference can attain the highest success, however, only if the discussion is kept thoroughly objective throughout and if those participating are inspired not by proselytizing zeal but by the honest desire not only to share whatever each believes that he has found of truth, but also to listen with an open mind to others' views—a proviso difficult to insure when missionaries are among the speakers, as in this case. A gathering like that at Dacca is safe so long as it confines itself to considering the teachings of the high souls to whom the various religions profess allegiance. Their teachings are all in harmony and afford the soundest possible basis for fraternization. But as surely as true religion unites, theologies divide, and comparison of the respective merits of this creed and of that can serve no good purpose but will only aggravate friction.

In that connection we must congratulate the International Fellowships for taking a right step against proselytism. At their sessions held at Aundh, reports *The Indian Social Reformer*, a committee was appointed which in its findings took the position

> that differences between religions were differences in emphasis. The distinctive characteristics which had grown out of such emphasis were not the exclusive possession of a particular religion but its contribution to Religion. "We would advocate", said the group "an attitude of reciprocity to the contributions of other religions and also a sense of responsibility in each religion to share its distinctive elements with other religions." On this basis the Committee felt that the necessity for conversion as commonly understood would disappear and it set its face against mass conversion while insisting on the importance of conversion as a spiritual change. A radical attitude was taken by the group in suggesting the dissociation of all humanitarian service taken in the name of religion from all desire for conversion.

Mr. C. F. Andrews, writing on "Indians in South Africa" (*The Indian Review*, December, 1939), sees India as the natural champion of all non-European peoples and of all human beings everywhere who are the victims of "the evil racial prejudice which ends in the Colour Bar" and "is, perhaps, the most sinister phenomenon of our time". Racial prejudice is rampant throughout Asia and Africa ; its malign influence darkens America ; it has condemned millions of Jews in Europe to misery or flight. Mr. Andrews emphasizes that

> the Indian struggle is not a selfish one, as if it were on behalf of India alone. Rather, it is true to say that India is in the forefront of the battle which is being waged for all the non-European races that have come under the unbearable stigma of the Colour Bar. If India wins, all win : if India loses, all lose. This fact becomes self-evident in every country that faces this problem : but it is luminously clear in South Africa....
>
> It is, then, against this whole racial system, with its evil heritage of the Colour Bar, that the new struggle has to be fought and won.....At the present moment....

this "colour bar" itself is a world issue, no less than the war crisis in modern Europe. Nothing could excuse India, if in her preoccupation with war events happening elsewhere, she neglected this vital principle which so closely touches her own people and other non-European races.

It has been truly said that the hardest tolerance of all to practise is tolerance of intolerance. The person free from colour prejudice is at a disadvantage in dealing with sufferers from the "colour bar" obsession. His natural reaction to them is that of a sane man towards the victims of a fixed delusion. The very numbers of the psychopaths, however, forbid the pitying but firm treatment that they singly merit. Therefore, however hard it is to take seriously the perversely fantastic notion of measuring a man's worth by the pigmentation of his skin; however convinced one is that "a man's a man for a' that", the effort must be made to meet unreasoning prejudice with reason, hatred with love.

The duty of India and of Indians is plain. Injustice must be resisted in every case, not by violence, not in a spirit of resentment, but because the demand for justice is innate in man, because human relations must reflect as far as possible the justice and the harmony of Nature under pain of chaos, which is worse than death.

But more lasting and more effective in the long run than combating the false expressions of partial views of life, will be constructive effort to promulgate sound philosophy, to convince the exclusionists in every society of the basic oneness of the human race. The supreme test of any religion is its ability to convince its followers of the fact of universal brotherhood.

In his presidential address at the Damoh District Youth Conference in December last Shri S. M. Joshi struck an appropriate note on the unifying of the whole of India. He showed that one of the obstacles is the curse of untouchability still prevailing in Hindu Society. He says :—

> About the removal of untouchability is there any need to say something? I want it to go but not because I am a Hindu but because I am a human being. We have no moral right to complain about the oppression if we ourselves are oppressors unto others. How can we demand justice from the British when we ourselves are denying it to our own people? All human beings are equal and youth cannot tolerate any distinctions which are unjust. We have to convince the Harijans about our honesty.

Like all good patriots Shri Raojibhai Patel, Chairman of the Reception Committee of the same Conference, also deplores the existing tension between Hindus and Muslims and appealed for the breaking down of communalism among the masses.

Shrimati Sarojini Naidu, who delivered the Convocation Address at the Nagpur University on the 9th of December, urged the graduates to make true to their country whatever place they would take in the world and whatever contribution they might make.

> We should cease to think in terms of community, sect or tongues. We will stand with the solidarity of an Indian people. We will say to each individual that he has his own right of working, his right to his own culture, his right to his own personal law, his right to everything for which humanity stands, and while respecting all individual rights and rights of sects and communities, of majorities and minorities, none the less shall one thing transcend all these fissiparous rights and that is the duty to stand consolidated as an Indian Nation—an Indian Nation which in miniature becomes the symbol of a united world, purified of all social ills. That is my message to you.

India is indeed a not inapt symbol of the world. All of the difficulties which beset the world as a whole we have in our country—some in miniature

indeed, like the materialistic outlook which has darkened the sky for so many in the West but which happily has shut out the sun for relatively few among our Indian people; and some, such as poverty, in exaggerated form. Modern India does not claim to be able in her own strength alone to cope with all these difficulties much more effectively than other nations can. But she possesses one great advantage over the rest of the world in these days of frustration and discouragement: she has among the priceless heirlooms in her treasure chest the keys to unlock every door now closed against the progress of humanity. She needs only to take them out and to use them. The world is waiting for a demonstration of the liberating power of spiritual principles applied. India's efforts, truly, to find her own soul and to express herself in terms of it are not for the selfish benefit of the Indian millions but will serve the whole of mankind.

A vital part of India's demonstration is the achievement of unity within her own borders, which means for the individual, as Mrs. Naidu put it :—

> To live true, to live pure, to live without bitterness when bitterness attacks your land, to live without rancour when all the causes of rancour are in your midst, to live without jealousies when interprovincial feuds have been your heritage, to live in comradeship when hostility has been your daily bread.

We are glad the International Goodwill Committee of the Bombay Rotary Club has offered a prize of Rs. 250/- for the best essay on "Promotion of Intercommunal Goodwill and Harmony in India". The competition was open to all, irrespective of age, race or religion. Constructive suggestions to bring about communal harmony are of greater value than mere expressions of regret and of disapproval of the prevailing disharmony. We hope, therefore, that some at least of these essays will be found to make a real contribution towards the solution of this important problem.

A REJOINDER

With reference to Mr. A. Morgan Young's statement, in his letter published in your November issue, that the *Daily Telegraph* quotation seemed true in 1930, I should like to say that the quotation was taken from a copy of the newspaper of 1939, close, in fact, to the date on which I wrote the review of *The Rise of a Pagan State.*

London. E. V. HAYES

ENDS AND SAYINGS

"_____ends of verse
And sayings of philosophers."
HUDIBRAS

Much has been written about the excavations in North-Western India on the sites of Harappa, Mohenjo-daro and Chanhu-daro, whose flourishing civilization conservative archæologists assign to a period nearly five thousand years ago. Dr. Ernest Mackay, whose lecture of last winter before the India Society in London on "Arts and Crafts in the Time of Mohenjo-daro" appears in the Second Issue for 1939 of *Indian Art and Letters*, describes most strikingly the high level reached by that culture in city planning and administration, in sanitary engineering and in numerous other lines. The drainage system of Mohenjo-daro, for example, he declares "far surpassed the drainage systems of other countries at much later dates". The builder's craft was highly developed in those cities with their broad main streets and their solidly built structures of burnt brick, whose massive walls when first unearthed were in practically as good condition as when the bricks were laid.

Certainly the brick-maker and mason of India over 4,000 years ago were craftsmen who could have held their own with their successors in India to-day.

The proofs survive of a high level of development also in various industries such as stone and metal work, bead-making and pottery.

Some quite respectable painted pottery is produced in the villages of Sind to-day, but the designs lack the interest and the fine quality of the ancient work, nor have any of the early motifs survived.

Cotton cloth was used and either embroidered or woven in patterns; the small size of some of the spindle-whorls found in practically every house "suggests that very fine yarns were spun".

A considerable amount of jewellery has been found, none of which, Dr. Mackay declares, could be called barbaric.

In a bead-maker's house in Chanhu-daro were found cylindrical steatite beads so fine that placed end to end they average thirty-seven to the inch.

Each bead is perfectly shaped and bored, and how it was possible to make them so accurately and yet so small it is hard to imagine. Certainly they are the smallest beads that I have ever seen.

There was strict regulation of weights in Mohenjo-daro. The Harappa Culture used a metric system also and the finding of part of a long rule, marked off into dimensions of 0.264 inch, in a large and an obviously important public building suggests that it may have been a test pattern, by which other measures were checked.

It is unfortunate that our ancestors of the Indus Valley wrote on perishable materials; the only surviving pictographic characters, some 300-odd, are in inscriptions on stone seals, inscriptions too short to give a clue to the meaning. But the mute witnesses to their culture which those ancestors have left behind tell their own story and convey more clearly than words could do a lesson for the armed camps that we call the modern nations. For what is especially worthy of note in the Harappa Culture findings is the scarcity of weapons of war

in spite of the fact that great numbers of copper and bronze tools and utensils have been unearthed. Dr. Mackay closes his lecture with the significant statement that "no other great people in the history of the world has left so little evidence of war-mindedness."

Truly "there is nothing dead in the past to the man who would know how the present came to be what it is". Our roots go deep and the ideal of *ahimsa* which inspires our noblest minds to-day is the flower of no chance-sown seed. It grows on the hoary tree of Indian culture which, viewed in the large, approximates more closely than that of any other nation to Matthew Arnold's definition of what culture is: "a harmonious expansion of all the powers which make the beauty and the worth of human nature".

An interesting question presents itself: if this civilization is 5000 years old, what period should be assigned for its high development, some marks of which are presented by Dr. Mackay? How many generations of brick-makers laboured to produce bricks which after 5000 years are as good as new? How many decades must have passed for the Mohenjo-daro engineers to acquire the knowledge to devise the drainage system which Dr. Mackay praises? How many centuries of knowledge and practice did the bead-maker of Chanhu-daro inherit to enable him to turn out such beautiful work and to bore accurately beads so minute by a process which baffles the imagination of Dr. Mackay? And does not the absence of weapons of war show that the people of that ancient world had greater philosophical insight and moral perception than have the fighting nations of modern Europe?

Eleanor Follansbee contributes to *Religions* for October "The Story of the Flood, in the Light of Comparative Semitic Mythology". On the strength of mythological poems of some thirty-five hundred years ago, recently discovered at Ras Shamra on the North Coast of Syria, she attempts to reconstruct the original version of the Flood story from which the extant Hebrew and Babylonian accounts may have been derived. The crux of her hypothesis is the identity of the hero of the Flood with the Genius of Vegetation. The flood myth, she suggests, was originally connected with the seasonal rituals of Canaan. She discusses at some length the Ras Shamra narrative of Aleyan-Baal, whom she equates with Tammuz-Adonis and whose part she suggests was played by Noah in the original Hebrew account, the castration and miraculous recovery of the hero having been followed, respectively, by drought and flood.

The Hindus also have their legend of a deluge, reference to it being found in the *Satapatha Brâhmana,* in which Vaivaswata, the Hindu prototype of Noah, constructs an ark at the command of Vishnu in his Avatara as a horned fish; he shuts up in it with his family the seeds of plants and pairs of all animals; in the subsequent deluge the ship is propelled by the horned fish through the raging elements to a safe landing on the Himalayas.

There is no myth without its kernel of living truth and all the evidence points to the Biblical, the Babylonian and the Hindu legends of the deluge referring allegorically to an actual great flood in Central Asia which the Brahmanical Zodiacal computations assign to some 12,000 years ago.

But there is a wider and deeper signi-

ficance to this myth. Mystagogues of *The Golden Bough* school, predisposed to "fertility rites" as a master-key, would be reluctant to admit that the mystical Nuah or Noah of the Chaldean legend symbolized the "spirit" falling into and vivifying matter or chaos, symbolized by the waters of the flood, after a great period of *pralaya* or dissolution. But such an interpretation is borne out by the figurative description in the *Taittirīya Āraṇyaka*, in which at the end of the deluge land slowly emerges. Then Vishnu as the Divine Boar helps to give the land consistency and to make it fit for tillage and a broad expanse of arable land is floated on the back of the Divine Tortoise; the three divine Avataras as Fish, Boar and Tortoise helping life and vigour to reëmerge from pralaya —a higher concept of the legend, surely, than as the mystagogic explanation of a ritual ceremony.

The contribution of biased history texts to international prejudice has long been recognized. In India the historian's responsibility for bringing about mutual sympathy, on which alone the unity of the Indian people can rest, is very great. The Hon. Khan Bahadur M. Aziz-ul-Huque, Vice-Chancellor of the University of Calcutta, in welcoming the delegates to the Indian History Congress on the 15th of December, declared that "it is only a true and correct perspective of Indian History that can form the essential background of all our national feelings and sentiments". (*The Hitavada*, Nagpur) He felt that too often, by distorting facts and figures and unnecessarily emphasizing untoward incidents, the historian had blurred the past.

> I feel he does the greatest disservice to his country if he treats individual isolated whims and aberrations as a necessary chain in history. Let us hope that with the growth and development of true historical research, broad-based on the recognition of the essential unity of men, the distrust between the different sections of our peoples will vanish and India will look forward to a brighter day of cultural amity and harmony among men.

We feel sure that the ideals thus formulated will inspire the labours of the Bharatiya Itihasa Parishad (Indian Academy of History) in preparing the comprehensive *History of the Indian Nation* which it has recently undertaken. We are indebted for information on the project to Rao Bahadur G. S. Sardesai, one of its prime movers, along with Sir Jadunath Sarkar, Dr. Rajendra Prasad, Professor Bagchi and Pandit Jayachandra Vidyalankar. Leading Indian historians, we understand, are to contribute studies in their special fields.

We are in hearty sympathy with every effort to unveil the past, which Büchner, materialist though he was, described truly as "nothing but an unfolded *present*". For practical purposes, of course, this undertaking must be limited both geographically and temporally, though if the lines of demarcation for India be drawn at its present territorial limits and at the dawn of formal history, as we assume they must, much of the prehistoric "India"—that India which was the mother of the civilizations of the world —will be excluded.

Such a thoroughgoing study should go far, however, to bridge the gaps that still exist in the history of India as it is known to-day, and inevitably the *History of the Indian Nation* will add its solid testimony to the mass of evidence for the great intellectual, moral and spiritual stature of India's distant forebears.

Dr. R. C. Majumdar, who presided over the Indian History Congress, did well to warn against the provincial or the communal bias in historical studies, but if the continuity of Indian culture is to be shown, the beads of events must be threaded on the ideas and the ideals of India. There has been progress when the latter have dominated, retrogression when they have been neglected; the history that brings that fact out plainly will be rendering the highest service to India and to the modern world.

In his Convocation Address at Lucknow University on the 9th of December, the Hon. Sir Shah Sulaiman made many important points in reference to India's great educational problem and especially to "the burning question of Adult Education", so imperative for increasing the disgracefully small number of literate individuals in this country, which the last Census showed to constitute only 8 per cent. of the population. And by Adult Education, he explained, he did not mean mere elementary literacy but also, among other things, general information and the rudiments of culture. "It is only by educating the father and the mother that you can educate the children." He appealed to the graduates to give their spare time and to the undergraduates to give their often wasted holidays to propagating mass adult education.

None of the ideas he presented, however, is more pregnant than his prescription of education for the unity which is so pressing a need of India. The universities, he declared, have a great part to play in creating a proper atmosphere of communal harmony and good will. If their students, taking patriotism as their ideal, would but cast aside all the narrow-minded prejudices which have been hindering the growth of national unity, the communal question could be solved. The Universities, he said, are open to students of all communities, classes, castes and creeds, who ought to associate together on the basis of equality and trustful comradeship which sincerity in word and deed, in all mutual dealings, can make possible.

Of interest in connection with Sir Shah Sulaiman's address is that delivered by Dr. Kennedy, American Ambassador to the Court of St. James, on receiving an honorary LL.D. degree from the University of Manchester (*Bulletin of the John Rylands Library, Manchester*, October 1939). Dr. Kennedy sounds a note of warning. Just as science faces the ever-present danger of misuse, "education may become a danger to the public welfare if we are not wisely schooled to make the best use of its power, or if it is guided by erratic or unscrupulous hands". The universities must maintain tolerance and have complete freedom not only from external control but also from "internal pressure of selfishness and bias and dishonest thinking".

There is danger, he thinks, of educators, under "the impact of world tragedies [which] can shake our deepest personal beliefs—if we let them", beginning to regard education as simply one means of solving transient problems and to subordinate scholarship to utility. But he affirms his faith that the universities will survive :—

> For what, then, shall they stand today? Are the ancient and eternal verities no longer of value to mankind? With unshaken conviction and confidence I claim that they are of eternal value. Universities have served the world well. ...They will continue to find and perpetuate those ideas and ideals which are of most consequence for the human race.

The hope of perfecting humanity through the perfecting of the child was held out by Mr. R. P. Masani, Vice-Chancellor of the University of Bombay, in his speech on the 8th of December, when he opened the "Child in the Home" Exhibition organised by the Gujarati Stree Sahakari Mandal of Bombay.

> We are living in an age when the foundations of the entire social structure, nay, the foundations of human thought and human aspirations and ideals, will have to be rebuilt in the light of recent experience.

Greater freedom and greater amenities are available, but the essence of corporate life and the essence of all Government—the perfection of humanity—is lacking.

It is quite true that the children offer the best hope of national regeneration. Not without great effort can the adult achieve an open mind so that he can register new impressions without blurring or distortion. Our slates are scribbled over with entry upon entry ; in many cases there is not a corner free. But the children come with clean slates.

Mr. Masani stressed the need of training parents to take proper care of their children. Proper care includes far more than providing the conditions for physical health, which most parents recognize as an obligation. Character training in the early years is of vital importance and the child is apter at imitation than at learning from precept. He is far more sensitive than the adult ; what might make only a passing impression upon the latter may be indelibly engraved upon the consciousness of the child. And the child is influenced by the thoughts and the feelings of those around him no less than by what he sees and hears. At least as necessary as discipline for the child is discipline, none the less strict for being self-imposed, for parents and for all who have to do with children.

Mr. Masani emphasized also the importance of good municipal housekeeping as a *sine qua non* of ideal home conditions for the child. Decent housing conditions must be provided, but let us not omit from our programme of slum clearance the clearing of the slums of feeling and of thought. Comestibles must be kept safe from pollution, but it is at least as important to guard the hearts and the minds of the young against contamination from communal antipathies, from racial and sectional prejudices, from religious superstitions and intolerance and, last but not least, from the pornographic writing and so-called art which disfigure too many periodicals and other publications at the present day.

Let each man direct himself first to a suitable calling in life, and then let him instruct others. Thus a wise man will be free from worry. (*Dhammapada*, 158)

This eminently practical advice was given by the Buddha some twenty-five hundred years ago. India has neglected it to her cost. As Dr. C. R. Reddi, Vice-Chancellor of the Andhra University, brought out in his address of welcome to the Inter-Universities Board at Waltair on December 15th, Indian industries are handicapped by the *laissez-aller* policy of the Government which, he urged, should organise the Universities, and industrial concerns as well, to supply the goods the lack of which in war time hampers Indian production. He cited the menace to India's great textile industry of a shortage of bleaching powder, which could have been produced here in abundance if preparations had been made in time, and the sugar industry's need for a suitable substitute for sulphur, the fall in the imports of which has raised abnormally the price of sugar. These lacks and the war-time scarcity of other chemicals, Dr. Reddi claimed, could be overcome if the Universities were properly subsidized for research.

We do not share Dr. Reddi's impatience with those who would regret to see India take without reflection the road of industrialization on which the West has so long travelled without reaching either general prosperity or peace. But "right livelihood" is one of the steps on the Buddha's "Eightfold Path". The problem, for our country and our

people, presses for solution. Shri N. S. Subba Rao, Vice-Chancellor of the Mysore University and Chairman of the Inter-Universities Board, stressed in his presidential address at Waltair the need of finding ways to prevent unemployment among University graduates and former students—a difficulty which is acute in the larger cities of India. The problem of unemployment among all classes urgently needs to be solved. Its existence is a standing challenge to our resourcefulness and our humanity.

That the genius of the Indian people is preëminently intellectual and spiritual does not mean that we are unpractical. The light of the spirit can show us more clearly how to set our material house in order. The great spiritual sages of the past had a grasp of practical affairs that puts our present-day humanity to shame. Recognizing the evils brought upon the world by the spirit of unbridled competition, India may well abstain from forcing her way into the arena of international trade at the cost of others' rights, from "dumping" her surplus production in foreign countries to the ruination of their industries, etc. But she has every right to insist upon herself supplying the necessities of her own people. Self-respect demands that she evolve a proper system of self-support, under which no man with the will to work shall be denied the opportunity to do so under decent conditions and for fair remuneration. Dr. Reddi's proposals deserve thoughtful consideration and prompt adoption if they be found good.

"I look for social and political reform not through the making of revolutions, but by the awakening of thought and by the progress of ideas", declared Sir Mirza M. Ismail, Dewan of Mysore, in his address on the 2nd of December declaring open the All-India Khadi and Swadeshi Exhibition in Madras. To that awakening of thought and progress of ideas, indeed, all other means to the desired end are subsidiary, including the practical steps towards economic prosperity indicated by Sir Mirza, such as increasing the fertility of the soil, encouraging cottage industries and establishing factories in the villages. Shared industrial enterprise has truly, as he pointed out, great potentialities for welding our people together, but shared ideals offer still greater possibilities.

There is food for thought in Sir Mirza's suggestion that truth and non-violence should be supplemented by "sweetness and light". What he described as negative Swadeshi, "a negative attitude, adopted with reference to everything, great and small", he warned must end in frustration. The opening quotation from his address indicates the most fertile field for positive effort. It is only the gradual assimilation by mankind of great spiritual truths which can revolutionize the face of civilization and ultimately will result in a far more effective panacea for the ills of the present day than mere tinkering with this or that surface effect can possibly bring about. The spreading of ideas which can energize thought to rise above the petty and the personal is practical service *par excellence*. There is a plane of thinking above conflicting ideologies, where ideas are not communal or racial or provincial, but universal; true ideas bear even no stamp of their country of origin; any label would proclaim them spurious; they are *Videshi* to none, *Swadeshi* to all. Our success in "infusing brotherhood into democracy", to use Sir Mirza's expression, which is the greatest present need of India and the race, will be in terms of our ability to bring those true ideas down for application in the workaday world.

In the chaotic industrial system which in the West passes for civilization, war, in spite of its hazards, offers some sense of security in the assurance it gives of work for all, whereas peace means for too many the dread or the actuality of rusting in idleness. Mr. John Middleton Murry in "The Way to Peace" (*The Adelphi*, November 1939) declares that the peace movement must recognize this as the crux of its problem, though as far as his knowledge goes "not one of the Christian leaders, not one of the leaders of labour, has suggested that the war has any deeper cause than the arrogance of Hitler". It is always so much more comfortable to blame "the evil eye" for the failure of our crops than to admit that we have been careless or inept in our cultivation of the soil! But if we shut our eyes to the true cause, how can we apply the right remedy?

One need not see socialism as the only solution to agree to the necessity for economic security for all and to admit that Mr. Murry is justified in writing,

> We have concealed our social injustice with Christian and liberal cant. We merely profess respect for the individual; we refuse to pay the price of respecting him in reality.

He is convinced that a machine economy cannot function fully unless its products are given away, preferably "in magnificent social services, in education worthy of the name, in incomes which enable people to live lives free of the paralysing fear of insecurity". Social revolution? Yes, but "above all, it means a moral revolution . . . a turning upside down of our habits of self-regarding and competitive activity". Doubtless this will be considered too drastic a prescription by capitalism, which Mr. Murry charges has not been the least of the influences working to hold off the agrarian revolution which he sees as inevitable. The choice that he presents is between socialism with an authoritarian element, inexorably imposed by Russia if the war lasts long, and socialism democratically established by peaceful self-devised means if hostilities cease soon.

Peace, justice, plenty—the very suggestion brings hope to overwrought emotions, to harassed minds and to half-starved bodies, hope that an oasis in the desert lies indeed ahead. To what extent legislation can secure these desiderata may be questioned, but certainly if the glimpsed oasis is not to prove a mirage they must be provided not for England alone, not for Europe alone, not for white-skinned races or for so-called Christian nations only, but for *all*. That means that Mr. Murry's "moral revolution" must apply not only to individuals. Whole nations must renounce their "self-regarding and competitive activity" if the world, which is one, is to have true peace.

Opening the First All-India Food and Nutrition Exposition at Calcutta on the 15th of December, Dr. Rabindranath Tagore spoke out on the subject of malnutrition in India with a vigour that belied his venerable years. In his address he drew a shocking picture of the handicap imposed upon our land by the semi-starvation of the masses, whose diet is in general deficient in nutritive value as well as in quantity.

A *laissez-aller* attitude in the face of the conditions he painted is shameful. Long familiarity with the physical wretchedness in which millions of our people drag out their lives can alone explain, though it cannot excuse, the general apathy towards semi-starvation with its ruthless toll in lowered vitality, low-

ered resistance to disease, lowered efficiency and—Dr. Tagore might have added—lowered average length of life. We must not acquiesce complacently in conditions under which the average life expectancy of an Indian child at birth is much less than half that in England or in the U.S.A.

Poverty is of course a major cause of the malnutrition of the masses, but it is not the only cause. Ignorance of dietetics is widespread and there is urgent need of nutritional education to win the people from their predilection for the fine milled white rice, from which the nutritive elements have largely been removed, and to convince them that fresh vegetables, fruits and milk are not luxuries but necessities for health.

Poverty is general, but in parts of the country where sound dietetic principles are recognized in practice if not in theory we find sounder physiques in general and greater average stature and sturdiness. Col. McCarrison of the Government Food Value Research Laboratory is said to have pronounced the usual Sikh diet of wholemeal bread (chapaties) made from hand-ground wheat flour, milk and milk products, and green vegetables, the most nourishing and ideal diet in the world.

The blame for wrong choice of foods does not, therefore, lie at the door of India's traditional vegetarianism, nor must the prevailing malnutrition be overcome by Indians' aping the West in turning to a flesh diet. All that is necessary is to teach the people throughout the country the rudiments of dietetics and what constitutes a balanced ration—and to make it economically possible for them to procure it.

It is quite true that physical poverty is less drastic than spiritual, and that what food a man eats is less important than what he thinks and how he feels towards his fellow men, but malnutrition may mean not only physical debility but a stunted and arrested development in other directions as well. Such expositions as that in Calcutta are a step in the right direction, but they touch only the fringe of the problem. The gospel must be carried to the villages, where the overwhelming majority of the Indian people live.

"Eternal Vigilance is the Price of Purity" is the title of a striking article in the Fifteenth Anniversary Number of *The Calcutta Municipal Gazette,* ably edited by Shri Amal Home, in which Dr. B. Pattabhi Sitaramayya insists on the highest standard of integrity in Municipal and Corporation officials. Corruption need not be flagrant malfeasance in office to deserve the name. It "admits of no grades, much less of condonation or compromise". Any "deviation from the standards of purity, morality and integrity which are well understood all the world over" is corruption, by Dr. Sitaramayya's forthright definition. He attacks vigorously the fundamentally dishonest system of "percentages" which hoary custom has sanctified in certain departments, and also the specious plea that if the "commission" for a contract is paid into the party funds the misdeed may be condoned.

> To say that means are different from ends is to support violence, for untruthfulness is a wrench to the conscience and a blow to the "inner voice". That a robber or a dacoit uses ill-gotten wealth for the relief of the poor, or that a semi-public body is exploited in order that the proceeds may swell party funds can never be a justification, or even an excuse, for deviation from the normal.

Every private citizen who violates his conscience injures all by his bad example, but individuals in high places have a

special responsibility. They are the natural leaders of the masses and their modes of thought and of action set the pattern for the people. "Whatever is practised by the most excellent men, that is also practised by others. The world follows whatever example they set", declares the *Bhagavad-Gita*, and, by the undiscriminating many, the holder of public or semi-public office is taken unquestioningly to be a "most excellent man". The venal official is a menace to public morals.

The office-bearer should do nothing that he would not see adopted as a rule of conduct for all.

A recent leading editorial in *Purpose* emphasizes what an increasing number of people to-day are feeling—the imperative need for mental and moral reorientation if civilization is to survive. "Regeneration—or death" is the choice the writer sees before civilized living.

> We shall *suffer* re-invigoration, through the blood, in primitive and brutal fashion, submerging civilization for an indefinite future; or we shall, under an overwhelming impetus of the human spirit, abandon our lethargy and pursue our incalculable destiny, directing the primitive sources of strength to our human purposes. For behind the primitive is the original Source, to Whom the spirit of man has immediate access. A new growth of human consciousness is already arising, and we may fertilize it either by our blood and tears or by discovering our spiritual birthright. We *need* 'die' only to the evil. So to 'die' will release in us strength to overcome our exhaustion and blindness. We can no longer deceive ourselves that it is possible to live in denial of spirit and of sense in the ordering of our religions, our social, our economic, our political life ....We believe that the trouble in the world of affairs indicates the trouble in the soul, and that nothing but total regeneration can save us.

Too many are still looking to economic and political formulæ to save them, overlooking the fact that outer conditions are but reflections of inner attitude. Very many in our chastened modern world, however, are ready to assent to the need of regeneration or even of renaissance, a new birth—as they are ready to snatch at anything that promises delivery from the present *cul-de-sac*—though they are for the most part as puzzled as was Nicodemus as to what such rebirth means and implies and how it is to be brought about. And assent to the necessity for regeneration does not take them far. The inner reorientation can spring only from a sound philosophy of life that, brushing aside the cobwebs spun by casuistry and superstition, shall uncover the eternal verities in regard to the nature of man, his place in the universe and "The Way to Life", the title of the *Purpose* editorial.

Sir S. Radhakrishnan had something worth while to say about spiritual regeneration in his address at the Convocation of the Sanskrit Parishat at Patna on the 9th of November, which is reported in *The Hindu*. Economics and politics, he freely granted, had brought the world together in space and time, but he characterized the present age as one of physical union and spiritual disunion. Even in this age of spiritual decadence, however, he declared, spiritual regeneration is attainable. But is the modern world prepared to try his prescription? His formula is simple but profound in its implications: "Striving to retain only the essentials of life and discarding the superfluities."

In a recent article Dr. S. C. Law admits (*Science and Culture,* December 1939) that "the technical achievements of science have far outpaced our moral capacity to receive them". And yet he urges the popularization of scientific knowledge and condemns the attitude of most educated Indians in regarding science "solely as a technical instrument of our economic regeneration" and refusing to let it intrude in the spiritual, ethical and intellectual sphere. He finds the foundations of this allegedly misguided attitude

> in the basic idea on which the entire culture of modern India has been built up by all the great Indians from Ram Mohun Roy downards. They have all worked on the hypothesis that a synthesis of the East and the West is the spiritual mission of modern India. A peculiar feature of this notion of synthesis is that it has tended more and more to relegate western ideas to the control and shaping of our temporal affairs and to retain our moral and intellectual activities as a preserve of the older Indian traditions.

Dr. Law challenges the setting up of an antithesis between science and spirituality, claiming that "the cultural aspect of science—its ethos. . . just like philosophy or religion, concerns life as a whole and touches it at its deepest as well as broadest". But the Indian mental reservation in respect to modern science is based precisely on the conviction that this claim of universality is not justified. Modern science deals with phenomena alone and the region of noumena and the sphere of final causes are beyond its ken. To make of science an integral whole demands the study of spiritual and psychic as well as of physical nature.

We regard what modern science has achieved in practical lines with due respect, tempered with well-founded apprehension as to the uses to which its discoveries may be put, but we cannot admit to parity with the all-embracing spiritual truth which is both science and religion and philosophy as well this fragmentary modern science with its limited scope, this irresponsible modern science with its shifting hypotheses, its too frequent subordination of compassion to curiosity and its readiness to place dangerous knowledge in the hands of the unfit.

Prof. Birbal Sahni, F.R.S., presiding on January 2nd in Madras at the twenty-seventh annual session of the Indian Science Congress, referred with regret to the fact that science is sometimes harnessed to ignoble ends.

> For all that science may have done to civilize him man, it seems, can still be no less of a brute than he was. In the lurid light of happenings we see that civilisation is not the same thing as culture.

Is not the explanation of this failure of science to be sought in Professor Sahni's remarks which preceded this admission? He recognizes that "there can be only one real solution, one Truth", but

> The student of science lives in a world of fragments. Nothing in that vast array of visible things that we call Nature appears to our restricted vision as a complete picture.

But is it necessary to go on trying, as Professor Sahni puts it, "like the child with a jigsaw puzzle...to piece together the fragments of the picture"? Need modern science remain but a "study of fragments"? Need the modern scientist confine himself to building up fragments into a plausible whole? Also, how can genuine curiosity be really satisfied by finding in the minute many systems, many worlds, if these many are not correlated in a single pattern—a cosmos to divine reason, however great a chaos it may be to observing senses? It was precisely such a vision that the ancient scientist possessed; and therefore he did not separate geology and astronomy, chemistry and psychology, but studied the cosmos synthetically, proceeding from universals to particulars. The seers of the *Vedas* taught man the science by which to overcome his greed, hatred and lust, because those ancient scientists were thorough observers of the living universe governed by a single law.

The *Taittirīya Sruti* lays it down that "Dharma is the support of the whole world". Caṇḍeśvara Thakkura in the fourteenth century brought together from numerous ancient scriptures of India a remarkable collection of texts which have a bearing on the "determination of dharma", to which in this sense "duty" is perhaps the nearest English equivalent. This section of Caṇḍeśvara's digest Shri Bhabatosh Bhattacharya discusses in *Indian Culture* under the caption, "Hindu Conception of Dharma in the Fourteenth Century".

According to the citation from the *Viṣṇupurāṇa*, the duties incumbent upon all include "forgiveness, truth, control (of desires), cleanliness, charity, control of the senses, abstinence from killing creatures, serving one's teacher and preceptor, visit to places of pilgrimage, pity, straightforwardness, absence of avarice, worshipping gods and Brāhmaṇas, and absence of malice".

Ethics are the corner-stone of every religion. The same ethics have been put forward by every great teacher of mankind. It is the surest proof of the decadence of a religion when we find the highest ethics repudiated in theory, as when its spokesmen condone violence or put forward the pernicious sophistry that the end justifies the means.

"Brāhmaṇa Dharma, the Universal Religion" is the title of a stimulating and learned treatise by Shri R. N. Suryanarayana, which appeared in 1939 in successive quarterly issues of *The Poona Orientalist*. The interest of his article is by no means confined to Hindus. In fact, he repudiates the very term "Hinduism" as meaningless. He prefers the designation "Dharma" for the universal religion taught by the *Vedas*, which has been defined as "that which is to be held fast, or kept; the law of life, the eternal and immutable principles which hold together the universe", a partial expression of which principles Shri Suryanarayana recognizes in all the religions of the world. He urges that efforts be made to interpret correctly the sacred texts of the various religions so that through them may be understood the eternal truth of the Universal Religion which, he declares, is the only panacea for the world's ills.

Many doctrines of the ancient Brāhmaṇa Dharma, he writes, exercise an influence over all men at all times. One of the chief characteristics of that Universal Religion is its complete tolerance; intolerance brands any religion as in so far false. Brāhmaṇa Dharma is wide enough to embrace the people of all races and conditions as well as of all faiths. Castes, for example, are not horizontal, mutually exclusive divisions. The characteristics of each caste are found in all, but the predominating characteristics determine the caste of an individual in any one life. The obligations of the different castes are diverse, but those of one caste are not superior to those of another; they are mutually complementary, and in ancient times there was brotherhood among the four classes.

Brāhmaṇa Dharma may be defined as an attitude of the individual soul towards the Universal Self. It is a way of life. Every action if performed in the spirit of religion may be viewed as a sacrifice. National unity does not call for an impossible agreement on all points of doctrine, "a unity in the sense of a medley of principles that lead to deterioration and nullity in the long run" but for "fortifying our Dharma", for united resolve to do each his duty in his own place, in the high spirit of sacrifice to the Universal Self.

One effect of the Anglicization of such higher education as was made available to Indian youth in the last century was to give to those who received it an exaggerated notion of the value of Western civilization and to induce a corresponding underestimate of their ancestral heritage. Happily the tide is turning and in such foundations as the Bhandarkar Oriental Research Institute at Poona, the Sri Venkateswara Oriental Institute at Tirupati and the Bharatiya Vidya Bhavan founded at Bombay in November 1938 we have tangible proof of a change in attitude that was overdue.

The recently published first issue of *Bhāratīya Vidyā*, the semi-annual English organ of the last-named institution, a solid and scholarly production, contains some pertinent reflections by the Editor, Dr. Manilal Patel, on the value of *Bhāratīya Vidyā*, or the knowledge of India's sacred cultural heritage, from which the journal takes its name :—

> That this heritage is the supreme product of an intellectual endeavour and spiritual experience covering at least four or five millenniums invests it with an undying assurance of power and permanence. Its spirit is at one with what is universal and calculated to elevate mankind. Its message rings true and real for all time. Its appeal far transcends the bounds of the land of its birth. A patient and reverent study of, and creative research into, the *Bhāratīya Vidyā*, an objective evaluation and a restatement of its fundamental principles and ideals with special reference to the present-day problems, dissemination of its intrinsic truths and teachings with a view to increasing among our people the awareness of its spiritual values ; this is the great task which modern India has before her and which must be fulfilled through her institutions like the Bharatiya Vidya Bhavan.

The hard-headed "practical" man who opens hopefully a small brochure by "I.D.A." and "D.R.G." which bears on the cover the promising title, *The Way to Permanent Peace* (The Swindon Press Ltd., Swindon) may perhaps read no farther when he finds that title qualified on the opening page by the phrase, "through the cultivation of spiritual awareness". And that will be a pity, for the tract in question is remarkably clear and cogent in its reasoning and presents some reflections that the world greatly needs.

While prefacing their analysis with three opening quotations, one from the Bible, one from H. P. Blavatsky, and one from Sir S. Radhakrishnan, the authors base their argument largely upon the latter's thesis and its implications :—

> Any ethical theory must be grounded in metaphysics. As we think ultimate reality to be, so we behave. Vision and Action go together. If we believe absurdities, we shall commit atrocities.

They declare that "the problem for the future is at root a religious problem".

> The practical, reasonable, material way has failed....Reason and intellect are not —it has been demonstrated—enough. We must use them and go beyond them to discover, as part of our own experience, our kinship with the universe and the essential solidarity of the human race. When we have *experienced* that, when we have as our religion a sense of the ultimate reality underlying all things, we shall know where true loyalty lies.

The brochure was written before hostilities began and is pacifist in orientation, extolling Gandhiji's technique of non-violent resistance as the West's best hope of resisting aggression and securing social justice, but its chief significance derives from its insistence on the necessity of "a sense of World Community". Man must transfer his loyalty from nation or class "to embrace the *whole of mankind*". Aldous Huxley's *Encyclopædia of Pacifism* is quoted in this connection :—

> To give to an isolated part of the universe that reverence which properly belongs only to the Whole...is idolatry.

More and more, people are recognizing the inadequacy of economic theories and of seeking the material interests of a section or of a class, declare the authors of this tract.

Already they look for a new force to combat the evil and the injustice of the world and they are realising that any force to endure and prevail must be a spiritual force—a living force at that.

"The Nature of Courage according to Plato and Mencius", those nearly contemporary pre-Christian philosophers, teaching the one in ancient Greece and the other in ancient China, is the subject of Rufus Suter in the *T'ien Hsia Monthly* (Shanghai) for September. He bases his analysis of Plato's view on the *Laches,* a purported dialogue between Socrates and two generals which develops the concept that fortitude is mental and moral as well as physical and that it is inseparable from knowledge. On the way to this conclusion some interesting partial definitions are offered by the interlocutors, as that "He is courageous who remains at his post", "Courage is a sort of endurance of the soul", "a kind of wisdom", "the knowledge of that which inspires fear or confidence in war, or in anything". The conclusion reached is that fortitude, being indistinguishable from knowledge of good and evil in general, cannot be defined as a separate virtue.

Mâng-Tsze or Mencius, the devoted admirer of Confucius, who died a century before Mencius' birth, discusses imperturbability of mind and heart, using, like Plato, the dialogue to bring out his points. He too begins with physical courage and fearlessness and proceeds from brute doggedness to the higher concept of the mental state as the foundation of the external act of bravery. Mencius finds the fortitude indomitable in the face of the most menacing obstacles to be grounded in "awareness of righteousness in one's self". Without uprightness in the heart there would inevitably be fear. Imperturbability "must not only have emotional hardihood, but it must also be founded in knowledge".

We are indebted to Mr. Suter for bringing out the similarity in the concepts of these two great thinkers living almost at the antipodes of the known civilized world of their time, a similarity which is, however, not surprising in view of the unity of Truth, in the quest and the exposition of which the thoughts of lofty minds naturally take a common road. But we must take issue with him when he argues a contrast in interest of the two thinkers, referring to Plato as a logician and a "juggler of concepts" and to Mencius as "a sage giving practical moral instruction". The fact that a great teacher emphasizes metaphysics does not imply any lack of interest in the moral welfare of humanity or failure to recognize and to apply the ethical implications of his teachings. As Plato himself declared, "Ideas rule the world." A sound metaphysical basis for ethics is indispensable. "Constantly perfecting himself in perfect MYSTERIES", writes Plato in the *Phaedrus,* "a man in them alone becomes truly perfect." To know, as Plato knew, the great scheme of manifestation was to recognize the unity of all life, on which alone the practice of brotherhood must rest, and the universality of Law, from the majestic sweep of worlds to the reaction which the slightest act must bring. Such a philosopher as Plato was inevitably a great moral teacher as well.

Sir Maurice Gwyer, Chief Justice of India, in his recent Convocation Address at the Benares Hindu University again presented the idea that India is standing at the crossroads and declared that "the forces which will predominate and direct her path in the coming generation have not yet finally declared themselves". His correct deduction adds to the responsibility of "individual men and groups of men", whose exertion and influence are bound to become decisive in the coming months. Sir Maurice added that "a man is not likely to influence his fellow men unless he has before him a clear conception of his ultimate aim". He advises the exercise of our imagination. It is indeed essential that we all see clearly that Indians in the mass have not yet decided upon the kind of new social order they desire to construct. While discussions about details of future importance are going on, the very foundation principles to be laid now are being greatly neglected. The problem of India is to rise as "a country embracing men of diverse races, tongues and creeds in a single polity"; but it must not be overlooked that India cannot reach that consummation by following the methods of Occidental politicians. Sir Maurice spoke of India's "not despising knowledge or ideas because they originate in other lands"; there are indeed great and noble ideas in the philosophy and the literature of the West which India can and should use —but we must not overlook the fact that these ideas are not applied by Western politicians, economists and social reformers to their own problems—ideas, for example, such as those of Plato and Jesus, of Tolstoy and Thoreau. Sir Maurice deplored the fact that "peace and good will are hard to find to-day in Europe"; is it not because the West has followed Aristotle and not Plato, the Popes and not Jesus? Is it not because Tolstoy and Thoreau and their like have been disregarded? Can peace and good will "find a refuge in India" if India takes the course that Europe has taken?

Sir Maurice saw two pictures involving Indo-British relationship, remarking that others "will see them differently". We visualize these two pictures of the future India: The one is of an India transformed into a kind of large Japan with huge factories turning out products for which markets must be found, with a vast military organization, not for the defence of hearth and home alone, but also for taking the offensive if necessary to force an entrance for Indian manufactures into foreign marts. The other picture is of a united Hindusthan living according to universal spiritual ideals under a régime in which politics and economics play their due rôles, but are not primary, because the principles of moral philosophy, of plain living and high thinking have become the foundation of the social order. Such a united Hindusthan would co-operate with all to usher in a world order akin to her own spirit; she would be a friend to all peoples, and among them the British, with whom Karma-Nemesis has linked her.

Between these two pictures the India of 1940 has to choose.

The former would prepare India only to participate in the yet more gigantic struggle between the East and the West which must precipitate itself if Federated Europe continues the exploitation begun by several Western nations and if the East retaliates, adopting the same sorry tactics. To follow in the wake of competing, warring, domineering Europe would be to become competitors, to war against others, to attempt to dominate their lives, so that we might have the plenty which we fancied to be necessary for prosperity.

Gandhiji's programme will lead to the latter, provided his followers are faithful and persevering, not only in reference to the political items of that programme but also and fundamentally in reference to the moral and spiritual verities which are implicit in it.